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IV

The American Church Monthly

SELDEN PEABODY DELANY, D.D.

Editor

Volume IX

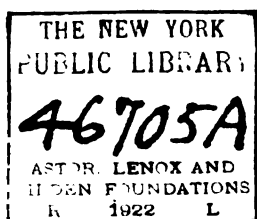
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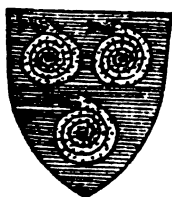
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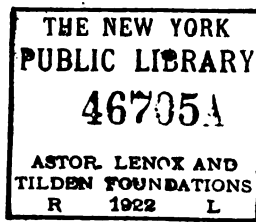
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and more especially the Church in the United States*

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Number 1

Good and Bad Catholics

THE Editor of the *Churchman* objects to the use of the term Catholic as a partisan designation. In the issue of January 15 he says: "If the Protestant Episcopal Church is part of the Holy Catholic Church, then we are all catholic churchmen. Dr. Tompkins must be a catholic. So also must Dr. Parks be one. If these gentlemen are not catholic churchmen, then the Protestant Episcopal Church is not part of the Holy Catholic Church."

We welcome such clear thinking and plain speaking. We rejoice to learn that the editor of the *Churchman*

classes himself as a Catholic. Now that we are all agreed that the Protestant Episcopal Church is an integral part of the Holy Catholic Church, it ought no longer to be necessary for any of us to call attention to that fact by speaking of ourselves as Catholics. Heretofore some of us have been compelled to bear witness by such phraseology to the fact that we did not consider ourselves a Protestant sect, but a part of the historic church. Perhaps the time is soon coming when we may cease to apply to ourselves the title Protestant Episcopal, and shall be known as the Catholic Episcopal Church.

We hope that the practice which has been all too common in certain circles of stigmatizing certain brethren as "no Catholics" may ultimately cease. It is undeniable that either all members of the Protestant Episcopal Church are Catholics or none of them are. This has often been asserted by Canon Lacey in regard to the Church of England, and also by Father Figgis. The only valid distinction to be made is that between good and bad Catholics. Just as in the Church of Rome, people who do not accept the whole faith or those who do not practice their religion or those who are living in habitual sin are called bad Catholics, so it should be in every part of the Catholic Church. Only we should not be too hasty in labelling our brethren bad Catholics. Unless they have openly and notoriously denied the faith, or been convicted of heresy by some authorized ecclesiastical court, or definitely broken with the church, we should assume that they are still good Catholics. In the spiritual as in the secular sphere it is a principle of justice that a man should be considered innocent until he has been proven guilty.

In the warfare which we are all waging against sin and

error, we must fight shoulder to shoulder with loving sympathy and co-operation. If some are fighting on higher ground or have advanced further into the enemy's lines than we have, why should we criticize them? One priest is trying to teach his people the value of liturgical worship, another the meaning of the eucharist, another a greater devotion to Jesus in the Blessed Sacrament, another a truer understanding of the deity of our Lord, another the nature of prayer, another the essentials of true repentance, another devotion to our Lady as safeguarding belief in the Incarnation. Why should we not respect one another's convictions and efforts? Why not assume, until we have clear proof to the contrary, that every parish priest is trying to work out his particular problems under the guidance of the Holy Spirit? We do not see why it is necessary to criticize anyone for having forums or prayer meetings or community singing or symbolic services or the litany of the saints or benediction or stations of the cross or the rosary, so long as these things do not supplant the regular liturgical services authorized by the Prayer book.

Dr. Grant and the Creed

DR. Percy Stickney Grant has publicly proclaimed his conviction that no mature and educated person today can assent to the Apostles' Creed without stultifying reservations, and no clergyman can demand its acceptance by those whom he baptizes without mental mortification.

As a free American citizen, Dr. Grant has an undeniable right to this opinion, but not as a priest of the church. When he took orders he solemnly vowed before God that he would so minister the doctrine and sacraments and dis-

cipline of Christ as the Lord hath commanded and as this church hath received the same. This church teaches the doctrine of Christ in the Apostles' and Nicene Creeds. By all canons of decency he is obliged to keep his vows or ask for deposition from the ministry. He has no right to continue to draw a salary from a church whose fundamental principles and teachings he is seeking to undermine. What would we think of a mayor of New York who deliberately set about to encourage violations of the laws and ordinances of the city? What would we think of a president of the United States who used his high office to destroy the constitution and undermine the republic? These would be in no wise different from a priest who continues to hold office in the church and encourages disrespect for the church's creed.

Why does Dr. Grant wish to continue as the minister of a religion in which he does not believe? It is not only the creeds that must be jarring to his conscientious convictions, but the whole of the Prayer Book services and the Bible as well. He cannot publicly read through morning or evening prayer, much less the communion service, without professing countless things he does not believe in. Or does he comfort himself with the thought that much of the service is sung by a paid choir; and that in many cases what is sung is never to be taken seriously, but only in a poetic and allegorical sense?

We deeply regret to learn that a man of the deep moral earnestness and wide social sympathies of Dr. Grant should have lost his hold on the fundamental verities of the historic faith of the ages. He could exert a far reaching influence for good if he were to use his conspicuous gifts in commending the unchanging gospel to the people of this

generation. It will however, be a very different matter if he insists on preaching a merely ephemeral and individualistic message of his own invention. And yet we predict that he must do something like that in the near future. His place is in an independent pulpit of his own, or in some sort of community church. He will inevitably stultify himself and blunt the keenness of his own moral sense if he continues longer as the professed official teacher of a faith which he denies. When a man begins trying to carry water on both shoulders his usefulness is at an end.

Changes in Protestant Sentiment

THE religious quarterly called *The Biblical World*, published by The University of Chicago Press has ended its existence as a separate magazine by being merged with *The American Journal of Theology*. The new periodical is to be called *The Journal of Religion*.

It is interesting, as an indication of the changes of sentiment in the Protestant world, to note the successive titles which this magazine has borne. Thirty-eight years ago William Rainey Harper founded *The Hebrew Student*; its purpose was to popularize the study of Hebrew. This periodical grew by gradual evolution, first into *The Old Testament Student*, next into *The Old and New Testament Student* and finally into *The Biblical World*. Now all titles relating to the Bible are to be discarded and the new periodical is to be called *The Journal of Religion*. This merger also marks the passing of *The American Journal of Theology*.

Does this mean that Protestants as a whole are losing their interest both in theology and in the Bible? It would

be strange if the heirs of the reformers who believed in the Bible and the Bible only as the infallible authority for Christian belief have definitely surrendered that principle. Just what do modern Protestants mean by religion? Apparently their chief aim is progressively to adapt the church and its message to the needs and desires of the modern world. Biblical inspiration and dogmatic authority have yielded with them to the authority of scientific method. Instead of preaching to the world a definite message which they have found in the Bible, they study the world to find out what the world needs in the way of religion. Their controlling purpose evidently is to keep abreast of the intellectual and social forces that surround them. We wonder how long those who believe this will continue to support the church as an institution and how long they will continue to find any value in the Bible.

Whither Are We Drifting?

WE are witnessing the break-up of a tradition in religion and morality that has been the controlling influence in the English and American world for three hundred years. Old religious convictions,—the power of prayer, the value of worship, the inspiration of the Bible, the fact of original sin, the sanctity of the marriage tie, the necessity of religious training for the young, the possibility of miracles,—have lost their hold on vast numbers of people in this country and England, whose fathers and grandfathers were devout and God-fearing men. Most of the Protestant denominations in the United States have slipped from their moorings and are drifting out upon the treacherous sea of doubt and unbelief. Young people are

openly mocking and flouting at the social customs and moral ideals which their parents held to be as axiomatic as the multiplication table. In the Anglican communion the gulf between the traditionalists and the modernists appears to be widening. We have no desire to be pessimistic, but we believe in frankly facing the actual facts as they are. We confess that the outlook for the future is not reassuring. Even for conservative Christians who hold to the old unchanging faith, and still cling to the old-fashioned moral ideals of the gospel, there is danger that they must become infected by the poisonous atmosphere in which they must live. The devil is indeed let loose.

The Modern Young Person

WE suspect that there is much truth in the following diagnosis of the difficulties of modern young people about religion. It came to us in a letter from a physician of wide experience and deep human sympathy. He writes:

Many modern young people have had some sort of Christian experience, but they could not express it in the terms of the church. The vocabulary of the church is fine and beautiful, dignified and significant. The modern young person needs these old expressions of faith, and he can be led back to them with advantage; but it must be, in many instances at least, through pathways that are familiar to him, through feeling and experience, through life. If the modern young person were asked if he loved God, he would be quite likely to reply, "No, I have never met Him." This would be partly due to a sincere difficulty, and partly to a desire to say something smart. But he had met God, and it must be made clear to him how he has done so, and then his answer would be different. When asked if he accepts Christ, he is likely to say, honestly enough, "No, why should I, what difference does it make? I certainly am not going to say I do when I do not." He will perhaps point to professing Christians

who he knows "accept Christ" because they accept anything that is told them; but they have no initiative and no desire to dig things out for themselves. The young person's attitude of mind has come about naturally enough, and it is not altogether a bad state of things. It is certainly not bad if it leads, as it well may, to a stronger and more virile faith; to a symbolic acceptance which is logical and unassailable. This may not be faith, but it can become faith. It can reach beyond the bounds of the tangible and demonstrable, and still have its foundations in the actual, the commonplace experiences of life.

Reconciliation With the Orthodox East

THE economic folly of our divided Christendom is perfectly clear to most men today. Our villages, with half a dozen rival churches and as many underpaid pastors; our missions, where the gospel is preached with varying accents and converts are carefully gathered into separate folds; the inability of the Christian church to speak with definiteness and certainty on any moral or social problem, because we can take no common counsel and no united action; the contradiction between the love of Christ and the rivalries of His professed members; these are yet more cogent reasons for seeking some road back to unity. Most compelling of all should be the will of God, made clear to us in the words and prayer of His Son. Therefore the emphasis laid by the Lambeth Conference on the *sin* of disunion was none too strong. We churchmen ought to feel that our departure from Catholic unity—not that of "dissenters" only—must be truly repented of. And, inasmuch as true repentance implies amendment of life, that ought to mean that our immediate effort should be to seek reconciliation by every means in our power, short of the denial of essential truth, with those Catholic communions from which we have been

violently sundered. We have been guilty, as our bishops implied, of a schismatic spirit toward them. It is likely, just now, that the East offers the readier opportunity, and that one of the happier results of the great war may be the better understanding and closer relations between ourselves and the Orthodox churches. The old stiffness on their side will disappear in proportion as we convince them of our Catholicity. It is for us to lay aside prejudices, racial pride, and even just resentment at past unwise steps by Greek and Russian ecclesiastics. Perhaps the *rapprochement* will come most easily through the Serbian hierarchy. But the road to this reunion with those who in common with ourselves hold firmly to the creeds, the ministry and the sacramental life, must not be blocked by hasty entanglements with Protestants who attach little value to the creeds, whose conception of the priesthood is altogether wanting or at best imperfect, and who think of sacraments merely as edifying forms rather than as the appointed channels through which the life of God is imparted to men.

Principles Involved in the Approach to Unity with Congregational Churches'

RT. REV. THOMAS F. DAVIES, D.D.

IN TRYING to think out again the principles involved in the Concordat, I have reconsidered them more especially in the light gained from discussions and pronouncements at Lambeth. When the proposals of the Concordat were first made, *The Churchman* asked me to express an opinion. I replied that I thought these proposals were a step in the right direction, and that with certain modifications and safeguards I was in favor of making an adventure towards reunion. That is still my position. Finding however that I am here expected to take the negative side, I shall try to present to you, as clearly as I may, some of the difficulties upon which I have come in my reconsideration of the proposed approach. It must be borne in mind that I am speaking of the Concordat as it was presented to the General Convention and now stands, *not* as it may be amended.

1. The Lambeth proposals seem to me far wiser and safer than the Concordat in this regard: Lambeth contemplates a corporate approach, i. e. action by national, regional or provincial authorities. The Concordat looks to action by an individual bishop and an individual minister. I am aware that the commissions acting in this matter were appointed by national bodies, and that the Concordat requires the consent of the ecclesiastical authorities of the communion to which the minister belongs. In so far it is corporate action, but it would still remain a matter of the ordination of the individual minister concerned. The Proposals themselves speak of "intercommunion in particular

¹A paper read at the recent Church Congress at Rochester, N. Y.

instances." It is in essence a proposal for an approach in particular and special instances. The Church Congress may be loath to believe it, but even in the apostolic succession there are bishops and bishops. All are not equally farsighted, equally careful, or equally learned in theology and ecclesiastical polity. It is quite easy to imagine that the rash and ill-considered action of one bishop might wound his brethren, or seriously embarrass his successor. Tremendous pressure might be brought to bear upon some bishop to ordain a Congregational minister, when neither the conscience nor the judgment of the bishop thoroughly concurred.

Again, if the ordaining bishop could always continue, and the episcopally-ordained minister always remain with the consenting congregation, the success of this plan would be more probable. But the removal of the minister, ordained under the Concordat, to the jurisdiction of a bishop who did not approve and who might decline to license him to officiate, and to a congregation which did not consent, would lead to a deplorable situation. These dangers would be minimized if the action were taken by a corporate or regional body.

2. I think we should all agree that one great teacher and conservator of the Christian faith is the church year, with its successive commemorations of the several acts of redemption. We, who are accustomed to it, need no panegyric upon its benefits, nor any testimony beyond our own experience as to its vital power upon Christian belief and life. That there is a tendency towards its partial observance by the Protestant bodies I am well aware; but this seems to be limited to Christmas Sunday and the observance of Easter, with Flower Sunday, Hospital Sunday, Temper-

ance Sunday, Prison Sunday taking the place of the other great feasts and fasts, which again and again present those living truths that constitute the principles of Christian thought and action.

Nor do I think that any of us would deny that the liturgical service and especially the divine liturgy are tremendously effective teachers and conservators of the faith and the proportion of faith. Under the Concordat there would be the minimum liturgical requirement—a minimum too small for adequacy, the General Convention seemed to think, since no oblation or invocation of the Holy Spirit are required in the prayer of consecration.

The Lambeth ideal appears to me to be the nobler one—that of a larger, more Catholic, reunited church, into which all Christian bodies shall come; whose common fellowship, common ministry and common service we shall all share; and into whose visible unity we shall all bear our distinctive treasures for the common good. Within loyalty to the faith, there would be the largest measure of Christian liberty. The unity of the whole would be expressed in diversity of life and devotion. Each entering body would make sacrifices, but each would make contributions. The Congregationalists would make their sacrifices and their contributions, and they have a distinct contribution to make.

No one can claim that the church year is a fundamental principle of Catholicity, nor that a particular liturgy is of the essence of the Church Catholic; but might they not well be among the distinctive treasures which Catholic bodies could bring to the reunited church for the benefit of the whole body of Christ?

3. One of the principles involved in the Approach of Unity with Congregational Churches is the ordination of

their ministers at the hands of our bishops, which in turn involves their acceptance of that form of polity of the Catholic Church known as episcopacy. I take it that this is a catholic principle, an integral part of the structure of the church, which we could in no wise give up. There are at least two conceptions of apostolic succession. One conception is that our Lord gave a commission to the apostles; that the apostles handed on this commission to others; and that through the rite of consecration these men in turn handed on the commission to others, and so on down to our own times. This maintains the transmission of the ministerial commission from our Lord Jesus Christ. It was the Tractarian conception and is the one which I hold.

Another conception, now claimed by some scholars to be the conception held by St. Irenaeus and the Fathers of the second, third and fourth centuries, is that of a succession of bishops occupying the episcopal thrones in churches founded by apostles. The important thing in this conception is "the relation of the bishop to his flock, rather than to the person who consecrated him;" the apostolic succession, according to it, is "from holder to holder, not from consecrator to consecrated. Now, whatever be your conception of apostolic succession, it is said that the point here is the acceptance of the fact of episcopacy. Dr. Headlam apparently advises the recognition of non-episcopal ordination as a first step toward reunion; but he goes on "the second is the most careful adoption by the united church of the historical episcopate and the rule of episcopal ordination for all its ministry in the future." I think all Anglicans would agree on this statement of Dean Armitage Robinson: "The principle of transmission of ministerial authority makes for unity, while the view that ministry originates

afresh at the behest of a particular church or congregation makes for division and subdivision." In fact I feel sure that the whole Anglican communion will stand behind the proposition that the episcopate is vital to reunion. But in what sense will Congregationalists accept the episcopate under these proposals? The Concordat speaks of how the orders conferred should be received and used, but is silent as to any conception of the episcopate. It says "We have not discussed the origin of the episcopate historically or its authority doctrinally." I think that Bishop Gore was right when he wrote (*Orders and Unity*, p. 184): "I believe the fundamental religious principle of the whole Reformation movement [is] the repudiation of conception that authority to minister is given in the church only by devolution from above, on the principle of succession to the original apostolic ministry. I believe (he goes on) that in repudiating this principle the reformed churches were—with whatever excuse—repudiating a law of divine authority in the church, and also an essential principle of the church's continuous life." I have admitted that there is divergence among ourselves in our conceptions of apostolic succession. But the Anglican church as a *whole* does hold a more or less definite conception of it, and it would be unfair to the Congregational minister to allow him to accept episcopal ordination simply because he admired that form of polity which recognizes centralized authority and provides for an executive, and because he prefers episcopacy as a more orderly and more effective method of procedure and church government. It is not enough for him to accept the *fact* of the episcopate unless he also in some real sense accepts the *principle* which it embodies—which I take to be the principle of transmission of ministerial authority from our Lord

I cannot suppose that any ultimate good can come from glossing over principles, or that any deep and lasting unity can result from anything less than a thorough apprehension and acceptance of doctrines essential and vital to the church's continuous life.

4. The Appeal of the Lambeth Conference urges the acceptance of the episcopate upon all Christian bodies as the best instrument for maintaining the unity and continuity of the church. I listened to a certain English bishop say at Lambeth that every existing division today was a proof of the failure of the episcopate to maintain unity. I was invariably charmed by his brilliance and always unconvinced by his words. I still believe in the episcopate as the best instrument for maintaining unity. I believe it for two reasons. First, because of Catholic teaching and experience; and second because I have myself seen and felt it. No one could sit in that Lambeth Conference with 251 other bishops from all parts of the earth and not feel that the episcopate is a great instrument for unity. The French Bishop of Beauvais told me last summer that that was the marvelous thing he had chiefly felt at the canonization of Joan of Arc—the presence of bishops from all over the earth and the unity that they embodied. But does the Concordat contemplate the real and full acceptance of the episcopate by the *congregation*? Will the bishop be indeed the chief pastor of its people and really represent *them*? Is there much gained for unity by their mere consent (which the Concordat does not require) to the ordination of their minister at the bishop's hands? Or, is *continuity* thus preserved? Might not their next minister be non-episcopally ordained? The General Convention saw these weaknesses in the proposals and asked for their remedy.

5. If Congregational ministers were to be ordained by our bishops, then their priesthood would be in our eyes entirely regular, and their consecration of the elements in the Holy Communion entirely valid. Would the Body and Blood of our Lord then be received by unconfirmed persons, perhaps even by unbaptized persons, perhaps by uninstructed persons, or perhaps unworthily received or received by persons "not discerning the Lord's Body?"

This raises two questions, which are certainly principles involved,—confirmation and admission to the Holy Communion.

I have been accustomed to hold that while baptism is a perfect sacrament, yet confirmation is the complement of baptism. I think I could bring strong support of this view from many Fathers of the Church, and this seems to me the plain implication in Acts VIII, which is strengthened by Hebrews VI-2. While Romans VIII-11 and Ephesians IV-30 seem to show that confirmation is part of the means of grace for our resurrection. So I believe that confirmation in its relation to Baptism is something far greater than a desirable addition. It is essential to the completeness of the Christian life. I believe that the rubric at the end of the confirmation office as to admission to the Holy Communion means what it says, that it *is* and ought to be the normal rule of this church and of that larger church to which we all look. Even if it were framed in the 13th century when there were no separated Christians to be considered, it was retained in the revision of 1662, when the church was surrounded by them. I believe *that* should be the ordinary and regular procedure, and that this requirement not only safeguards the Holy Communion, but insures the complete and full benefit of the individual. It is true

that a person duly baptized and baptized only, is *capable* of receiving the Holy Communion. The Lambeth Conference referred to that as an "irregularity," but, mark you, an irregularity to be temporarily allowed, pending the full acceptance of information. The proposed canon appended to the Concordat would provide for the confirmation of the minister before ordination, but the Concordat is silent as to any confirmation of the laity. It seems strange in an approach to reunion with a Protestant body, which insists so strongly on the Bible and the Bible only, that we should begin by passing over a rite that is so distinctly scriptural. For any reunion must we not all accept a "Bible Christianity?" Under the Concordat is there not some danger of proclaiming confirmation a pleasant and edifying thing, but not really essential to the completeness of the Christian life? That is very different from the Lambeth position of "eagerly look[ing] forward to the day when through its acceptance in a united church we may all share in that grace which is pledged to the members of the whole body in the apostolic rite of the laying-on of hands" (Lambeth Report, p. 135). When the teaching becomes universal that the primary and scriptural meaning of confirmation is not joining the church, but the giving of the Holy Spirit, confirmation will make a far stronger appeal to Protestants. Some provision for the ultimate and general acceptance of confirmation appears to be necessary to any real reunion.

6. Now, as to admission to the Holy Communion. Under the Concordat in its present form, the Holy Communion might be administered to unbaptized persons. There is no safeguarding as to that, nor any as to proper instruction as to the meaning of sacraments. We must not give away what is not ours to give. We must carefully distinguish

between what belongs to us and what belongs to God. I think those two statements have weight. I am conscious that there is another side. We are stewards—stewards of holy mysteries. A steward must act for his master. We know that God constantly gives Himself. The Father gave His only begotten Son. That Son gave His blessed body on the cross for all. It is much easier to err, if we should err, on the side of the generosity of God. But if we have any grasp at all on the Real Presence in the Holy Communion, can we, dare we, break down well-trying safeguards and relinquish reverent avenues of approach? It is one thing for God to give Himself to those who do not discern Him: it is quite another thing for us to give Him.

7. In any attempt that we may make towards reunion, we can never neglect to consider its effect on our own communion, or upon other parts of Christendom with which we hope for reunion. It is notoriously easy to raise objections to and pick flaws in any such proposals as these. I trust I have stated some of the difficulties in this particular proposal *with fairness*. What we all desire for it is constructive criticism. I honour the men who have originated and are at work upon it. My sympathies and my prayers are with their efforts. I realize, oh so strongly, how great is the need! The Christian Church is not doing the work it ought to do, because of its divisions. I believe we must make some ventures of faith. The often-unheeded and futile, and sometimes hysterical calls of the divided church, must become the mighty voice of the reunited Catholic Church of Christ—a voice as the sound of many waters—which shall arrest the attention of doubting, distracted, indifferent, hostile men and persuade them to come in.

Should the Church Advertise?'

A NEW YORK BUSINESS MAN.

I AM a business man and you have asked me a business question. Before I answer the question, I want to be fair with you. So I am going to tell you about a pilgrimage I took in search of a staff. The search I set out upon took me through many byways of the faith before I found the staff, and a brief chronicle of my adventures may be interesting to you whose calling is to be shepherds of the people.

My people were New England Congregationalists. I remember a yellow pulpit rising in front of my young eyes and through the sun beams that fell across the raised platform I could see the bent old man who pumped the organ. He was more interesting to me than the bearded man who talked familiarly with God in the yellow pulpit, and was on the whole more important than the organist. The windows in the summer time were open and from our pew I could see the limb of a cherry tree. Sometimes a robin would light on this limb and seem to listen to the man in the pulpit. While the robin listened I watched him. He personified friends of mine who were not sitting in pews. But he always flew away, and then I had to watch the man in the pulpit whom I knew as The Minister. Occasionally a stranger would occupy the pulpit, and his name was always The Exchange.

My sister, however, was an Episcopalian and she began taking me with her to her church. This was when I was about 10 years old. The service was held in a small hall, but later a real church was started and the first pennies which I could hoard went to help erect a little brown stone

¹An address recently delivered to the clergy of a New England diocese.

building with a cross on the roof peak. I learned later that its architecture was in imitation of an old Saxon church in England and now, my sister writes me, ivy has grown all about its front. A white haired, benignant looking bishop came to the church occasionally and held services. He confirmed people and was whispered to be a deadly enemy of the Roman church. This was known to me as the "Catholic church," and I began to suspect, when I heard this about so reverent looking and great a man as the bishop, that Catholics were people I had better look out for. They gave money, however, to our church socials, and one of them, who owned a quarry, was liberal about the stone our church was built of. This seemed a strange thing for a Catholic to do, and puzzled me, but about this time I went away to school in Massachusetts, and forgot about it. I had been neither confirmed nor baptized, even in the church of my family. The family ruled that such things should be left to the personal choice of each individual mind, and this choice of course could be reached only at maturity. At preparatory school, however, I went to an Episcopalian church which had morning prayer at 11 o'clock on Sundays.

College followed school, and I began to drift away from church altogether. Looking back on that part of my life, I find that our set rather looked down on the saintly set, most of whom were training for the Baptist ministry. The college was run under a Baptist foundation, although since then it has become non-sectarian and is quite wealthy. After my college course I went into newspaper work. This was the beginning of a period of agnosticism, at the first rather militant, I fear. Many young men were caught in that current in the late nineties. Denial of all belief was fashionable, and we free lance knights of the editorial

rooms rejoiced in our materialism. Great fortunes were in the making, the trusts were reaching out for control of the means of life, and the conveniences of civilization were softening the pioneer condition of American muscle. For many years I never entered a church. I scorned the pretensions of religion, mocked at the creeds, particularly the "Westminster confession," which had got into the newspapers a good deal, and we lumped all denominations in a heap of ridicule. The Catholic church, as we called Rome, was, however, somewhat different from the rest. We rather feared her, and spoke in lower tones regarding her ministrations and activities. This was particularly so about election time, although much depended upon the party our paper supported.

Summed up, we young men lived lives of easy-going morals, pretty decent on the whole, such as an educated pagan of the best days of Augustan Rome would have understood and enjoyed. Life seemed a simple problem, selfishness smiled in the streets, prosperity walked beside us, and I loved the fulness of the bright air and the kindliness of the sunshine. Their relation to religion never entered my head, and St. Francis of Assisi was a name which could be looked up in the office Britannica at any time I might need to refer to him.

From newspaper work I went into business, and nothing came into my life to change the habits of thought I had acquired. Then the war broke upon the world one cloudless summer day, and by the time we Americans went in, the world had turned topsy turvy. Old habits of thought had been wrenched asunder, old ideas of justice and right and mercy had toppled and crashed like brick chimneys in an earthquake. No one knew what would be the next to fall.

The ant hill was being kicked to pieces. It fell to me to do a bit by organizing in New York City the churches by denominations, for the purpose of carrying American propaganda to the people. I found the task interesting and I think it was useful for the object the government had in view. At any rate, I met many able, sincere and self-sacrificing men among the clergy with whom I carried on this government work. One of them particularly impressed me, and I fell into the habit of going to his church and listening to his preaching. He is well known in New York as one of the "radical" ministers of the Episcopal church, of the broad party, and his sermon subjects were and are, like best-selling magazines, strictly up to date in all respects. His congregations gathered to hear the new thing he might say and departed when he had finished saying it. On Sunday forenoons he had morning prayer and a sermon for the Episcopalians, in the afternoon a song service for the musical, and in the evening a forum for the free-thinkers. There was 8 o'clock communion, and in the afternoon quite often the musical program would consist of selections from some famous Mass. The attendance at these services culminated in point of numbers with the evening forum. This was often packed to the doors, and noisy in voice and thought. But this sort of thing left me cold, after a time. When the morning service was ended, the chancel was dark, and I began to see that after all it was the yellow pulpit of my Congregational boyhood over again, with a better charged brain leaning on it. But there was nothing beyond nor behind the pulpit. The altar was in shadow, and still is.

My own work at that time had become very difficult and required the application of every mental and spiritual resource that I possessed. For relaxation I walked in the

country a great deal, generally alone, and found the quiet of the open fields setting me "to thinking out loud," and one day I discovered to my astonishment that I had achieved no philosophy of life. I had been reading Horace with a delight that only experience in life can arouse, and his intensely modern point of view made him very companionable just then. He is the most human of all the classic poets, and would have made a good convert to the Catholic faith it seems to me, with the addition of sacrifice and love to his creed of life. But I found myself in a ferment, and unsatisfied. Then came to my mind one day a phrase from Scripture, "Man cannot live by bread alone," and I knew in a flash that it was true. Man cannot live by bread alone. He must have a staff to lean upon that is not made by the hands of man. I wondered what my friends were seeking. Were they too looking also for this staff? They might know where it was.

To my surprise, I found that some of them were seeking for it. Two or three thought that they had found it. One had become a Christian Scientist. He held me with his fervent talk and I studied what those optimistic idolators of Mrs. Eddy had to offer. But his conversation, I found, was always of himself and his own lack of feelings. They had ceased to exist, or at least they were kept out of sight like badly behaved members of the family on reception days. I found myself spiritually shivering before the cool air currents of first and second readers as they pronounced their Huntington avenue renderings of the Lord's Prayer and the Sermon on the Mount. I felt as if I were sitting among a collection of perfect works of art.

Now it so happened that I have a friend who one day fell to talking with me on this question of religion. It was in

our college club, and an argument had started at the Round Table on the query of how much God had to do with the Allies winning the war. We were all rather surprised when a man whom no one suspected of having a rag of faith in anything but the market reports sided with the few of us who were willing to admit that maybe God had looked in on the question in spite of Napoleon's cynical aphorism. This voice in the wilderness had been the talk of the club for two days and our own conversation had been the result of it. My friend told me he was a Catholic. I sat upright, and gazed at him. Here was a shock to my intelligence. My friend was a Catholic and I had never suspected him. His rooms were in the upper forties, and I asked him "Where do you go to church, at St. Patricks?" He told me that he was an Anglican Catholic and attended St. Mary-the-Virgin's. This was a new way of putting it to me. I had heard of that church, and to me and my Episcopalian friends of early days it had been an "extra" high Episcopal church and rather dangerous to mention, but I had never heard the word Catholic applied to it.

To me Catholicism had meant one thing, and nothing in my teaching had associated the word with anything else. Catholicism to my ear was identical only with Rome. In my village boyhood I had associated the little white Roman Catholic church by the canal basin with many a lovable Irish playmate, and once I remember, before the dear old bishop had arrived upon my scene, I went with my mother to Mass when one of her "Ould Country" friends had been buried. My mother was visited by the Congregational church committee for having gone to Mass, and being liberal-minded in such matters, and of Green Mountain descent, spoke out plainly in reply. The words "minding

one's own business" were among her remarks on that occasion. There were candles upon the altar, and the altar shone with them, and the odor of incense came into my nostrils for the first time on that day. But the thought that there was another kind of a Catholic church had never been called to my attention. And even admitting that I am a business man I do not believe that as we go, I am poorly informed on general matters of interest. The fault was that no one had considered such a thing interesting, or important, nor had any one taken pains to let it be generally known, and so my friend's declaration came as a shock of surprise to me.

But he went on and told me about the church, and what he believed, and the good that the church had been to him. This friend of mine is an editor and a writer, and a cultured man of the world, broad-minded, tolerant, and a philosopher who admits the weaknesses of his fellow men because he is a fellow man himself, and loves them all in the same spirit that mother church loved them in the age of faith. So the next Sunday I went to an Anglican Catholic church in a frame of mind to understand its meaning and its background.

The church was crowded, although a heavy snow storm was blowing in the streets. The congregation was a curious one. I saw very few fashionable toilets. The people were all sorts and conditions of men. A tall negro with the rapt expression of his race sang earnestly. A stout little old lady, grandmother evidently of the two children with her, said the confession with them in a rich English down county accent. A white haired man crossed himself and prayed. I recognized him from a portrait I had seen in one of the weekly magazines. The music was beautiful, the altar

twinkled in a friendly way with lights, and the vestments of the priests through the incense smoke became part of a dream that it seemed as if my heart and soul had been waiting for since time began. I realized that I was sharing in the ritual of a sacrifice that through all the ages had been offered up at the altars of the people throughout the whole world *in saecula saeculorum*. I think I began at that moment to feel at home.

It happened that the sermon that day was on the creed of the Catholic church. The preacher was wise, and spoke in brief and straightforward sentences, and offered to me, clear, tangible, wrapped up, and portable, a faith that I could take or leave. If I took it, I would find myself happier than if I refused it. He made this clear, and still he left the choice up to me. I saw that here was something that could be felt and taken hold of, something tested by the centuries, seasoned by time, yet the same and as strong as it had been from the beginning. Thousands on thousands had grasped this faith since the beginning of the church. The dark ages had seen it gleam, Charlemagne had leant upon it, the middle ages had made it still more beautiful and useful. It was the faith of the holy Catholic church throughout the whole world, ours today if we would take it; our children's tomorrow, when their time comes. I went out from the church knowing in my heart and soul that I had found what I had been seeking. I had found my staff. Like so many other treasures of life, it had been lying within my reach without my knowing it. It had been in the garden of my house, and my friend had shown me where it lay. It was a religion a man could understand.

Now, what is all this preamble of personalities leading up to, you are asking. Why have I unrolled this human

document at such length? My answer is that to me it has been of the utmost interest not only because it is my own, but because it is a human document, a chronicle of a pilgrimage such as hundreds of men are making toward a goal they know not of, but dream about and see in visions in the dark. The priest now and then perceives a glimpse of the adventure in the broken sentences of the confessional, but I wonder if he senses the whole of the process. The pilgrimages are seldom alike, yet I think they have many experiences in common. So I have set my own down to let you see how I approached the goal, and also to present to you my credentials before I answered the question you have asked of me.

Your question is this: Do I, as a business man, believe that the church should use advertising to present itself to the world in order that it may re-establish itself in numbers and in power? A large order, with which I shall endeavor to deal fairly and briefly. My reply is, if by advertising you mean the methods that business uses in stimulating a demand for its merchandise, No. If you want my reasons I point you to the recent attempt which the Interchurch World Movement made to advertise its 30 denominations syndicated in the movement, and what came of it. You know what happened. The campaign failed. The world was not interested, and it cost the allied churches \$7,000,000 to find out what the world thought about it in terms of dollars and cents.

But it is here that the Interchurch World Movement made its mistake, and the reason for the failure goes to the heart of the whole matter. Their psychology, if I may use that word, was wrong. The efficiency experts who may have made successes in exploiting enterprises for big busi-

ness thought they could apply the same principles to the goods of the church, and move them with equal ease. They figured that a "line of copy" that had "pulled" for merchandise would also pull for souls. They tried to paint the word Efficiency above Gloria in Excelsis, and discovered too late that their bill board was wrongly located. The people would have none of it. Little as they gazed upon the landscape the bill board obstructed, they knew the landscape was there, and that it was fair to see. They resented the advertisement, and suspected its genuineness. They would have none of it, and said so. We can trust the instinct of the people far when it touches upon the depths of life.

Yet nobody will deny that the church has lost the power she wielded in the ages of faith. In spite of the total population of the Christian world being vastly greater than it was in 1200 A. D. the Christianity of the world is less. But has the church lost the people, or have the people lost the church? If the church has lost them, is it because the people are tired of the church, or the church tired of the people?

It seems to me these are fundamental questions. No one will deny that the church has lost its hold upon thousands. It is a fact that we see about us all the time. But to tell why would be like giving the reasons for the world war. Indeed, I think we should find out that the reasons were surprisingly alike, and often identical. Forces that resulted in that catastrophe had their origin in the same causes that have brought about the laxity in religious belief. They are inextricably tangled up in all that makes what we call the civilization of the present day.

But whatever the causes are, the fact remains that the church is weak, while business has proven itself "efficient."

Does it follow therefore, that by imitating the gestures of business the church will rehabilitate herself and get results? I do not see that her history will bear out such logic. The church has existed for a long time. When William of Normandy beat Harold of England at Hastings in 1066 the church had completed exactly half of her ministry in Britain. The United States of America is 145 years old and the Romans had occupied Britain for 400 years before Christianity came to her shores. When we climb a hill and look at history in terms of time, a new perspective opens before our eyes. To do this is a healthful exercise when our minds are fogged with the contemplation of the rapid things of our civilization.

Let me quote you some figures. Today the Christian population of the world is estimated at 576,000,000. An analysis of this total shows a curious and it seems to me an important fact which the efficiency experts of the Inter-church World Movement overlooked, or if they knew, kept silent about it. Of the 576,000,000 Christians in the world, only 167 million are Protestant. The remainder are still faithful to the Catholic church of history, and we belong to the same church. They number 409 million, and 288 million of them are Roman Catholics.

These are world figures. In America the Protestants number 42,000,000. The Roman Catholics number 15,000,000. The Episcopalians—reckoned "Protestant" in the census reports—number 1,072,000. Summed up, 80% of the Christian world is Catholic, and 30% of Christian America holds faith in the same church.

Now what has this and all that has gone before to do with advertising the church? Just this: The Roman Catholic church today is the one religious body of Christendom that

stands forth with strength unimpaired. I am no apologist for Rome and hold no brief for the pope. But I am willing to face the facts before I pay for advertising space. Rome has much to explain theologically and politically, but in the face of Protestant despair and Episcopalian pessimism, she emerges from the world war successful, triumphant and powerful. The reasons that give her this position cut back with sharp emphasis upon the churches that are forgetting the faith of the fathers and are calling upon the gods of big business for help today. They have failed, and she has marched forward.

Why has Rome succeeded? The answer will explain why the other churches have failed. It seems to me that Rome has succeeded because she has been Catholic from the beginning, is now and ever shall be. She made up her mind early on what was truth, she accepted the creeds that formulated that truth in simple form, and she went to work. From that day to this she and her children have never ceased from work, day and night, month after month, year after year, through the centuries. She has never stopped. She has learned and stored up the secrets of the human soul, she knows human motives and uses them, she understands human weaknesses and discounts them as a mother overlooks the impetuosity of her child. She is the greatest psychologist the world has ever known, but she has remained human among humans, and faithful to the truth she began with.

That is the thought I want to leave with you. You will forgive its crudities. I am no theologian, but to me the heritage of the Episcopal church carries with it all of good that Rome possesses. Our sister on the Tiber can offer her children nothing that does not belong to us from the begin-

ning. The Church of England in the middle ages is the mother of our church today. Our American prayer book is closer to her ancient ritual than any that has succeeded the first revision of Edward VI. Our creeds are here, and our sacraments are the same that she taught. They were then the same as Rome's, for the Western church was one and the same in the fundamentals of its religious teaching. We recognize the validity of Roman orders, although officially Rome does not accept ours.

That is the heritage that belongs to us, and we have permitted its life current to be short-circuited through the rusty wires of Puritanism. Stampeded by the failure of Protestantism, we stand by and shout for aid to the element in our civilization that has helped to land it where we are today. We stand there and wail against fate, and let the Catholic church of Rome put to work the power of traditions which as rightfully belong to us, increase through them the strength of her organization, laugh at the fears that beset the Protestants and boast an increase in membership that a world war could not halt!

Advertising has its uses, but I doubt if professional advertising of the church would have helped me in my pilgrimage. That was an adventure that each man must experience for himself in his own way. But it was a long time before I learned the truth about the church that I had gone to for many years. Nor do I think that advertising will make the creeds truer, nor the sacraments any holier, nor more essential than they have been for 2,000 years. Advertising seldom makes goods better, but sometimes it makes them cheaper. The things of the spirit cannot be exploited like the things of the flesh. Christ never advertised, and the two times that He had the chance to "get pub-

licity" He said no, and passed on about His Father's business. What the church must do is to go to work. With such tools as the Catholic church of England and America has in its hands to work with, we can forget money and business, and find ourselves stronger than we know. Our hope is in realizing what our heritage is, and putting to work for ourselves the forces that our sister church has kept busy through the centuries that have left us paralyzed by Protestantism. A church busy with its own business will attract the attention of men who are busy with their businesses. So I say to you, let us get busy. The strongest advertisement that the Church of Rome offers is her Catholicity and her uncompromising faith in it.

If the American Episcopal church wants to advertise and "get results," I suggest that she issue a "want ad" to herself asking for faith in her creeds and in her sacraments, and a glory in her history from the second century in Britain through the pilgrimage of Seabury to Scotland down to the opportunity that awaits her today. There are thousands of men and women who are reaching out in their search for the staff that they can feel and grasp, and for the bread that they can taste and eat. But before we contract for bill boards, let us get to work.

On Being a Nuisance

CHAUNCEY BREWSTER TINKER, PH.D.

IT is well for Catholics occasionally to sit down and meditate upon the fact that they are a nuisance. There are many good Episcopalians to whom our existence in their communion is a source of constant dismay. They feel that we are disloyal to a long and respectable tradition, cannot make out what we are up to with our vestments and incense, and sincerely inquire why we are not honest enough to depart from them and leave good Protestants to enjoy their Morning Prayer in peace. And then there are the bishops. They must be forever disturbed by the thought of what we are likely to do next. Are they not about to begin giving Benediction down at S. Silas's? The bishops must, I fancy, feel as does the father of a clever daughter who is thinking of going on the stage or of a studious son who is thinking of embracing the academic (or shall we say the monastic?) life. We often feel that we get rough treatment from our fathers in God, and, indeed, I think we sometimes do. But then we seldom fail to make our grievance heard. If a bishop condones Unitarianism in almost the same breath in which he denounces pro-Romanism, some one is pretty sure to speak out. (At least someone ought to speak out.) Catholics are, I think, like Jews in this, that they are inclined to make much of the fact that they are not appreciated by their contemporaries. Now it is doubtless true that we are not appreciated, but I am not sure that the way to become so is to call attention to the oversight. It is at once more modest and more admirable to count up our stock of blessings. It is not so scanty a stock. To begin with, we are permitted to exist; and that is much, when existence implies the vestments and incense aforesaid and

the full privileges of a Catholic. Let us count our blessings, I say; even Benediction is not unknown among us. A certain measure of gratitude to God may be achieved if one is willing to be meek and to make the most of what one has; and hope is not merely an agreeable temper of mind; it is a theological virtue. When all is said, our first duty is to be fulfilled with hope, with love, and with faith.

But how about being a nuisance? Is it possible by the practice of the theological virtues to avoid that? No, dear reader, I do not think that it is. Because we are filled with hope, we have no right to blind ourselves to the plain facts of life; and one of those facts is that the arrival of a thinker in this world, in whatever sphere he may appear, is regarded by the great mass of the unthinking as a nuisance. It is so with the solitary thinker; it is so with the group who surround him. They are the vanguard, and they are always moving too fast for the camp-followers. You may find illustrations of the truth everywhere. I cite two. In the sphere of politics (or statecraft, if you prefer), the leader who is trying to work out a nobler philosophy of the state—a man with an ideal, in short—is sure to be regarded by all the standpatters and middle-of-the-road men as a nuisance. He is assured that he is in the wrong camp, that he belongs with the reds or with the royalists (it makes no difference which), that he is a radical or a reactionary, and had better go and seek his own kindred. He is on his way to becoming an outcast and a martyr. He may try compromise, in which case he is likely to lose his soul and his job at once. He may cling to God and his ideals and win through; in which case he is a hero. But the one thing he must *not* do—and this is the point of all that I have to say—is to enjoy his noble loneliness. In that case he becomes a

mere agitator. And your noble minority must not enjoy being a minority. A true statesman will look forward with confidence to the time when he will no longer be a nuisance and the minority will look forward to becoming the majority. For a second illustration I choose the profession of critic. The arrival of a critic in the world of letters is usually regarded (if it is regarded at all) with dismay—particularly by the poets, who have done what they could to bring the critic's profession into disrepute. Indeed, there are persons who regard the verb *to criticise* as synonymous with *to denounce*. At the present moment it is particularly important that critics should point out certain sillinesses and brutalities in contemporary poetry and a certain dullness and drabness in fiction. A critic who does not do so is, to say the least, no ornament to his profession; but if he speaks courageously and pungently he must expect to be hated and (probably) outlawed from the clan. He, too, is on his way to being a martyr—he certainly cannot be a journalist. But the one thing that he must beware of, if he would save his soul alive, is getting into the mere habit of denunciation for its own sake. He must not enjoy the attention which he attracts by the mere force of his invective rather than by the force of his philosophy. If he does he will become a common scold, and will merely call attention to himself instead of directing thought to the conditions which he would correct. Such was the tragedy of Ruskin's career. He scolded so long and so picturesquely that at last he could approve of nothing that he had not originated himself. It is easy enough to attract attention. You can usually do it, as every child knows, by the simple device of screaming, if only you will scream loud enough; but you must not (like the naughty children) *enjoy* screaming just

for the rumpus it causes. There are times when a man has to scream. But a wise man does it only when things are desperate.

Now the Catholic, I submit, is in the position of the political thinker and the literary critic: if he is true to his profession he is bound to be a nuisance. I cannot, for the life of me, see how he is to avoid it. He will offend, if in no other way, by his clear and definite thinking. In an age that babbles vaguely (even after the late well-known unpleasantness) of progress and service and unity and one man's views being as good as another's, how, pray, do you expect to be popular if you believe in an incarnate Deity, the sacrifice of the mass, and the auricular confession of sins? You can of course adopt the simple device—and it is very popular among camp-followers—of never mentioning these things. One can, I suppose, cherish in his heart a belief in the Real Presence, and at the same time refrain from expressing that belief in the pleasant courtesy of hand and knee; and no one will call him a nuisance, the good bishops will not be worried, and the world will go on in the old way. But no true Christian will be satisfied to see the world going on in the same old way. He will not be satisfied with a unique faith and a commonplace conduct; he will not announce his belief (publicly) in the Catholic faith on Sunday, and hear it denounced (publicly, once more) on Monday without protesting aloud. He will not be content to acknowledge Christ in his heart; he will wish to acknowledge Him before men.

I cannot, I confess, understand a Catholic who, misinterpreting the words of the apostle, tries to be all things to all men, who is "high with the Highs and broad with the

Broads," and who uses and disuses ceremonial acts with as much indifference as he puts a coat on or off. If you believe that there is any significance, worship, or beauty in making the sign of the cross, why do you give up the practice when you are among those who do not use it? If you believe that you are honoring your God by kneeling before His sacramental presence, why do you disuse the custom when you are among those who do not believe that He is present? Are you in the habit of leaving your manners behind you when you go among the lowly? Or is it your courage that you left behind—with your courtesy? Or is it that the belief, or the expression of the belief, does not matter? One of these alternatives you must choose, or you must perform the act. But if you perform the act, many will vote you a nuisance (or worse). And then there are our spiritual fathers who find it convenient (under circumstances 'beyond their control') to give up the use of vestments or discontinue reservation or stop talking about confession. Well, reverend Sirs, if a silk chasuble is a thing that may be put on or off, like the spring styles, why did you and your leaders get us all so upset over the practice of wearing it? If it is a mere matter of choice, why did priests go to jail for the privilege in the beginning? If these things be negligible, let us by all means neglect them, and get down to the business of the day, of which there is a plenty. Ah, but to come out for Catholicism is frequently to alienate friends and vestrymen, to split parishes asunder (as did the earlier Catholics), and generally to be a nuisance (as were the martyrs). We shall not, I fear, succeed in being popular with the majority. Our Lord did not think the attempt worth while; and in this, too, the disciple

had better not try to outdo his master. It is braver and finer, I think, to be an honest nuisance.

But, O my friends, reverend and lay, let us not *enjoy* being a nuisance. Let us not fall into the unspeakable habit of doing things *pour épater les bourgeois*. I can imagine—no, I think I will say that I have seen, people who seem to be smacking their lips over the attention that they attract and who spend an enormous amount of not very valuable time in describing the shortcomings of their brethren and their betters. We shall never get anywhere that way. If the Catholic minority is ever to become the majority in the Protestant Episcopal Church, it must, you see, be by convincing our opponents that we have the happier way. For what people covet most is joy, and if Catholics could be persuaded to devote their chief attention to manifesting forth the joy of the Lord, their cause would be won before they knew it. And therefore it is that I believe that our cause is ultimately going to be won by the simple folk who rejoice in the Lord and the Catholic faith. I am sure that the quiet souls who find their chief joy in the worship of God are doing more for the cause than the preachers or the bishops, or even the writer of an essay for the *American Church Monthly*. They are the real leaven in the lump because they are the simplest expression of the Christian love of God. You may know one or two such modest souls. One wishes that our opponents (since we must apparently have opponents) might find us all of such a kind! What an amazing advantage that would be! If only the Catholic wing could be known as the happiest group in the Protestant Episcopal Church! Then, even while we were regarded as a nuisance, we might hope that

we should be a sort of happy nuisance, until at last, in sheer envy of our superior joy, if for no higher reason, our good opponents might come over to us, and we should all together cease to be a nuisance.

Old Sir Thomas Browne relates in his *Religio Medici* that he got the better of many of his doubts "not in a martial posture," but upon his knees. Is it not the solution of many of our ecclesiastical problems? Like Johnny Armstrong in the old ballad, we shall fight best when we are on our knees. Then, when people find out the source of our strength and our joy, they may be willing to look on us as something other than a nuisance. Perhaps even the bishops may be persuaded. Last June, as luck would have it, I unwittingly engaged passage to England on a boat which was carrying nine bishops to the Lambeth Conference. Fancy my dismay. Now it so happened that there were a number of Catholic laymen on board, and when one of the bishops decided to say mass on Sunday morning, a number of them dutifully presented themselves at the service. Thereafter one of the bishops remarked that it was pleasant to see that the laymen were coming to appreciate Holy Communion. Well, you see, it is not impossible to impress a bishop; all you have to do is to attend joyfully to business. Meanwhile you may comfort yourself with the thought that he will some day realize that the laymen have come to appreciate chasubles, and, in the fulness of time—for a Christian hopeth all things—we may even impress upon him that we are ready for Benediction.

If I Were a Priest

A LAYMAN

FROM observation I conclude that the main difficulty in the way of the priest is his congregation or parish. That is the nether millstone against which existence for him is ground out. In all religious history the laity has been all powerful. Bishops and priests do but reflect its opinions and act in accordance with its spiritual and mental limitations. The church of Rome in her additions to the articles of faith has merely registered by the decree of the hierarchy the opinions and desires of the great mass of her laity. In Protestantism and in the Anglican communion it is the laity that minimizes definite faith in Jesus Christ as God, disparages the use and the efficacy of the sacraments, the office and function of priest and the institution of the church itself. And it is the laity in the entire Christian church today which, in spite of bishops and priests, rubs out with profane hands the necessary lines of separation between the service of God and of mammon, merging with destructive results the church in the world and the religious in the secular. It is the laity universally, Protestant as well as Roman, that has instituted and demands the prosecution of a sale of indulgences whether under the form and on the shilling basis known to Tetzels or under the form and on the dollar basis known to us, whereby money payments and a complaisant attitude toward a minimum of the church's requirements, in no wise separating the churchman from the godless life of society around him, is substituted for the stern duty, the rigorous discipline and the real hardships essential in the Christian life.

If then religious life is poisoned and corrupted fundamentally in the laity, it is obviously necessary to begin re-

ligious work at that point. That work cannot be a compliant sympathy on the part of a priest with the prevailing lay conception of religious life. It must be a work at once destructive of error and constructive of truth. The laity is not actuated by ill-will or evil intent. Its condition is one for the most part of pitiable ignorance. This results from the transmutation in the Protestant lay mind of the idea of Christian liberty into that of wilful license. The evolution of religious truth has brought, and rightly brought, the knowledge that in the Christian religion force and compulsion are not of the gospel, and that the only obedience acceptable to Christ is a voluntary obedience. From this the lay-mind has been quick to infer license as its distinctive privilege. It has, therefore, for generations evaded and rejected definite instruction, and a compliant clergy has yielded to its demands because the clergy largely sought ease rather than industry, license rather than obedience, and self-will rather than authority.

If I were a priest I should therefore, as a reasonable being, attack the cancer in the church—the ignorance of the laity. This would mean instruction; and whether I had been instructed would be an important question. I should of course have had the instruction of one of the church's theological seminaries; but unhappily the virus which paralyzes the laity penetrates to the heart of the seminary. The writer has recently seen a card circulated by a parish priest shortly after his graduation at a leading seminary in which he asked his parishioners to indicate which "*parish activity*" they would respectively devote themselves to, from among the following: the choir, the Sunday school, the women's guild for sewing, the men's club for bowling and billiards, the holy communion. Many instances might

be cited which like this would cause some wonder as to just what the seminaries teach. But I shall presume that I had at least been taught a few fundamental truths admitting of no dispute because they not only inhere in the church's organic life but are written in her formularies, and emphatically witnessed to in her Book of Common Prayer.

To these truths I would stick, and remembering most solemnly that I was spokesman for the church and not for myself I would refrain from airing my individual views and telling the helpless laity what I believed or didn't believe. I would eschew the expression, "Now if you want my opinion" or "This is what *I* think" or the more fatal and mischievous "But I don't believe," etc. I would sedulously endeavor to teach my people what the Church believed and thought, being convinced (as many of our clergy are not convinced) that the laity are entitled to the wisdom of the catholic and apostolic church and should not be put off with the personal opinions of those who, like the Reverend Edward Pierson, Mr. Galsworthy's hero in *Saint's Progress*, have "found but scant occasion to examine anything." I should realize that my vows to the church confined me to her teachings. By so doing I should avoid such weird views as were lately expressed by a popular doctor of divinity to an admiring congregation when he said: "The Incarnation, the Resurrection, the Ascension, the return of our Saviour to judge the earth, all these are physical images and you and I have a wider vision and a deeper knowledge and a higher thought!" The notion of having a "wider vision" and a "deeper knowledge" than that of the catholic and apostolic church is a flattering conception especially when confined to the speaker and his congregation, but there is a certain conflict with the moral consideration that the

laity having bargained for the conclusions of the church ought not to be put off with the theological whimsicalities and sceptical notions of a preacher however popular.

I should not greatly stress those matters which to Mr. Galsworthy's hero seemed to constitute the main resources of an Anglican priest—"vestments, good music and incense." On the other hand, the first instruction I would give in my parish would be a view to restoring to the mind of the laity the church's fundamental idea of sin; and of church members, not as saints, nor even as Protestant Episcopalians, but as sinners; and of the church as the factory where by a toilsome process known as the sacramental life, sinners as raw material are gradually changed into the finished product—not merely good citizens, nor respectable people, nor amiable members of society, nor enthusiastic patriots, but converted souls, consecrated wills and spiritual lives. I should want to lead them to see their assembly as, like the vessel in St. Peter's vision of the church,—full of all manner of four-footed beasts, wild beasts, and creeping things. It is curious that in St. Peter's marvelous collection there is no mention of that strange genus "the prominent layman" or of "the eminent citizen." He seems to have held closely to the idea of Jesus: "I am come not to call the righteous but sinners to repentance."

Of course this would involve my preaching some unpopular sermons. Something would have to be said about the fact that Mr. Sunday has so well expressed—that sin is a rattle-snake which the church insists on treating like a cream-puff. The notions of primitive Christianity would have to be renewed—that the Christian life involves a certain detachment from secular things and that secular life today is just as pagan as in the fourth century. That it is

a lie that society or civilization is "Christian." That Christian life involves a discipline that is not satisfied by "going to church" once a week or giving surplus cash to social welfare. That the inanities of social life, even charity entertainments, are not sacraments; an absorbing devotion to business not the way of the cross; and an increased income no mark of divine favor. That the Christian life involves the study of sin in society and in one's self, involves a constant strengthening of the power of resistance, and a constant development toward that which is summed up in the word *holiness*. That the end of the Christian life is not happiness but blessedness. Jesus used the word "happy" only once and the word "blessed" repeatedly. That the ready endurance of pain and suffering are essential to the Christian life, and they are not to be frantically evaded but willingly received. I should boldly offer my commission received from the church at my ordination:

Receive the Holy Ghost for the Office and work of a Priest in the Church of God now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain they are retained, and be thou a faithful dispenser of the Word of God and of His holy Sacraments.

I should challenge my people to meet this commission. I should ask in view of it what they wanted me to do. Would they permit me to mention sins—their sins and my own sins; to teach what are sins; to point out their duty; to discuss with them their negligences and mine, our substitution of license for liberty, and self-will for the law of Christ expressed in the church and her sacraments, our frequent disobedience to the plain voice of the church in relation to daily religious conduct? I should preach our brotherhood in sin, as well as our brotherhood in regenera-

tion, I should preach that all sin is sin; that the sins of pride, self-indulgence, acquisitiveness and materialism, buttoned under the black coats of the very respectable members, were as gross in the sight of God as the sins of drunkenness and general animalism that might be found in the less respectable or in the juvenile members. I should point out that a realization of this is essential to the corporate Christian life. St. Paul discussed very frankly with the Christians at Ephesus not only their "uncleanness," "greediness", "deceitful lusts", "lying", but their doctrinal errors, vanity, blindness of heart and alienation from God; and with the Christians at Corinth, their misconduct in regard to the eucharist; and he had no reticence in referring to the damnation that would follow their indifference to that institution, and their failure to discern the Body of the Lord therein. What would be the effect of similar parochial preaching today,—preached for parochial application and not for application to heathen conveniently remote?

If I could so execute my commission in regard to sin with the hearty cooperation of my people, I conceive that I should immediately engender the brotherly feeling that pervades a congregation of self-confessed sinners, and that is so generally absent from congregations of self-professed saints. Johnny, my troublesome bad boy, would warm up to Mr. B. my "prominent layman" and Mr. B. to Johnny—as common sinners. A much more reciprocal relation would be established between them than by Johnny's knowledge that Mr. B. had established a home for bad boys when Johnny can not establish a home for sinful adults.

A recognition of fraternity in sin is the rock-bottom of fraternity in righteousness through the common experience of the redeeming power of Jesus Christ. Where auricular

confession is properly practised (voluntarily of course) Johnny and Mr. B have a chance to get into a fraternal relation by finding themselves next to each other in the pew while waiting for the priest to hear their confessions; but where, as a matter of good taste, auricular confession must not even be mentioned, Johnny and Mr. B have a way of drifting miles apart in the scale of respectability and brotherhood. Johnny plays "craps", though with a sense of uneasiness; and Mr. B works the stock market and the interest rate with a similar sense. Johnny purveys "yellow journals" and Mr. B sells "war chemicals" and "armor-plate", the one with a diminishing, the other with an increasing sense of respectability which nothing can bring together. I would engage to be very moderate in advocating confession; but I should want it known that I practiced it myself, became thereby a yoke-fellow with my people in penitence and reconciliation, and thoroughly approved of it as voluntary Christian discipline. With those who could get no further than the use of a self-examination paper or the innoxious general confession, I would cheerfully bear as in duty bound.

In support of my position I would preach short sermons merely calling the attention of my people to the fact that they were soldiers enlisted in an army whose orders they had promised to obey. That they had promised to

Obediently keep God's holy will and commandments and walk in the same all the days of their lives.

I would challenge them in this as faithful or treacherous, soldiers or deserters, disciples or Iscariots. I would show that all this was a matter of human will, that the church is the gymnasium where that will is to be developed and strengthened.

**Proof. *Vide* The Book of Common Prayer.
The Church's Year**

A Table of Feasts to be observed in this Church throughout the year, to-wit,

**All Sundays in the year,
The Circumcision of Our Lord Jesus Christ,
The Epiphany, etc., etc., etc.**

A Table of Fasts.

Ash Wednesday, Good Friday.

Other days of Fasting on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion, to-wit,

**The Forty Days of Lent,
The Ember Days, etc.,
The Three Rogation Days,
All the Fridays in the Year.**

The Order for Daily Morning Prayer and Daily Evening Prayer.

The Order for the Holy Communion, with Collects, Epistles and Gospels to be used throughout the year.

Note: The Collect, Epistle and Gospel appointed for the Sunday shall serve *all the week*, where it is not in this Book otherwise ordered.

I should insist that a reasonable use of even a part of this gymnasium of the church with the fidelity that Johnny gives to his basket-ball would develop spiritual will-power in the members of my church, just as the basket-ball develops Johnny's muscles, and that with that will concentrated against sin in our midst, we should soon make a real

progress in religious life and develop in the midst of a godless world a Christian society, the kingdom of heaven in this world, organized not to contribute surplus wealth in order to alleviate the results of sin but organized to prevent the results of sin by arming against sin itself.

My people might at first imagine that I expected them all to be present at daily morning and evening prayer and at a daily eucharist; but that alarm would be groundless because, while those offices would all exist and priests commissioned to use them would be expected to perform them, observing them as a sort of ideal frame-work for the wholly consecrated life, human limitations in the laity would be sympathetically recognized. Opportunity would be offered but acceptance left to free will and to ability. The opportunity for communion with God in Jesus Christ at the center of parochial life would be so abounding that most souls could avail themselves of it at least in passing, and so my people frequently finding themselves at prayer together in the church in twos and threes would find the Lord there with them in fulfillment of His promise. Three minutes is an hour under such conditions, and Mr. B could drop in on his rush to and from the train or the subway and so could Johnny on his way to or from school, and we might come to realize how by prayer

"The whole round earth is every way
Bound by gold chains about the feet of God."

I should seek to reveal to my people the necessity of a center of religious life such as even all pagan religions have dimly felt and observed,—I suppose as a sort of working out of the religious instincts and needs of the human soul as created by God the Father. Certainly such a center is the distinguishing feature of the religious development

that began with the Mosaic law and is continued today in Christianity. In that law which Christ said He came not to destroy but to fulfil the idea of the presence of God definitely localized is asserted and it is set forth as of divine institution.

"Thou shalt make a mercy seat of pure gold * * * and thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony I shall give thee. And there I will meet with thee and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony."

I should ask my people to make the altar of the parish church the center from which through daily prayer and worship, individual as well as corporate, should radiate the grace of God and the redeeming power of Jesus,—the point at which the sacrifice of Calvary once made and completed for men should be now mediated to human souls. It is obvious that this can not be done by churches closed from Sunday to Sunday, in spite of parish priests having been stationed there to keep them open. It is clearly invidious to treat God's communion with his people as in operation today in the church, in the corporate life of the Christian community, and then suspended for days by the caprice of the laity facilitated by the compliance or indifference of priests. I might agree with Mr. Galsworthy's hero that "God was in the loveliness of this world as well as in His churches. One could worship Him in a grove of beech trees, in a beautiful garden; God was in the rustle of the leaves, and the hum of a bee, in the dew of the grass, and the scent of flowers; God was in everything", but I should know that while all this might be true, Jesus Christ, God in His humanity, was by His own institution present in the Blessed

Sacrament and that in the church's appointed devotions it is provided that

The Collect, Epistle and Gospel appointed for the Sunday Eucharist shall serve *all the week after*.

So we would arrive at a daily celebration or as near as might be. What if there were no one there? It is my conviction that a parish of say fifty communicants, properly instructed, could be led into an arrangement whereby some would always be present, devoted souls agreeing to be present in turn. But I have said I would duly consider, as in reason a priest must, the demands of secular life. Therefore, I should ask my people to consider the corporate religious life and Eucharistic devotion of the Christian community or society as perpetually going on and I should therefore seek to establish in the parish church the reservation of the Blessed Sacrament, enough of my people having agreed with me to be present in relays of at least two or three at the daily celebration, and I having secured from a sufficient number of others who might be kept from the celebration by insuperable obstacles, a promise to give a certain continuity to parish worship by dropping in as they could during the day, in passing, to add their prayers and devotions in the presence of the Blessed Sacrament so that worship in my parish church would approximate continuity. We should thus achieve a definite corporate action where all would realize the real presence of God in Jesus Christ templed among His people, and worship Him there. If my people would agree, in addition, to practice the realization of God's presence at other times, at odd moments of the day when remote from the church and engaged in the avocations of life, so much the better. Such acts of course occurring in different places and at different times have no

corporate significance, however great their individual significance. But the recognition of the presence of God in Jesus Christ, the realization of that presence by all at the point and under conditions appointed by Jesus Christ Himself, is the unique feature of the corporate Christian life. It can be secured only in connection with the Blessed Sacrament.

I cannot believe that in a parish so organized for Christian life the lay-mind could easily fall into the state touching corporate parish devotions and the real presence of Jesus Christ in the eucharist, observed in one of our suburban parishes not long ago where some very excellent ladies were asked whether the parish had a eucharistic celebration on saints' days. The answer was: "Oh, yes, always at ten o'clock—as soon as the men get off to business."

The service in my parish would have been early enough for the men to attend before they went. I am very certain that if the morning were one when Mr. B., who is very punctilious in discharging an obligation consciously assumed, had agreed to take his place in being present as one of two or three, Mr. B. would be there, even if on one occasion trade paused and mammon waited, for communion in Jesus Christ. Those men whom toil for daily bread might unavoidably have prevented could, going or coming, drop into the Church for three minutes if no more, and there, in the presence of the same Blessed Sacrament reserved upon the altar, add their prayers and devotions—that Collect appointed to serve all the week,—to the stream of parish praise and thanksgiving and intercession proceeding in the perpetual parochial adoration of Jesus Christ. Johnny would have dropped in too on the way to school and so my whole parish would, as a daily and cor-

porate act, come into the presence of Christ in accordance with His institution.

I should feel that such a corporate parish life approximated the ideal, and, offered something more than a church open one day in the week for corporate prayer and then closed for six days, however oyster suppers, pageants, and basket-ball flourished in between. Indeed I am convinced that with the religious spirit thus added to the social spirit among my people, the social activities would increase in number *and quality* and—yet more—that acquaintance between my people would no longer be confined to the neutral ground of the parish house. Johnny might be found occasionally a welcome guest at the home of Mr. B. Of course, Mr. B. has always been welcome at Johnny's.

Am I told I would fail? What is failure? Three years of teaching, and the passion, death, resurrection and ascension of the Son of God resulted according to the record in some five hundred souls for Him. If that were success for Him, then one soul would be success for me. I think I would get more than that.

My parish organized as I have outlined would be ready to proceed in the conduct of the corporate Christian life. The real objective presence of Jesus Christ in our midst would have been provided for, and the attention of all minds and hearts drawn away from the frailties and delinquencies of members, from my own many limitations, my poor preaching, my inconsistencies, my moral and social imperfections, from parish social functions, parish suppers, parish dinners, parish dances, and fastened upon the incarnate Christ at the Parish altar. My people would come to realize that the Christian religion had something more to offer than the incidents of human personality and that

a priest was something more than general parish sympathizer, exhorter and purveyor of human consolation.

The disparagement of the eucharist cannot be denied. It is the peculiar evil rooted in the ignorance and indifference of the laity. How many priests and bishops would change it all were it not for the forbidding frown of the laity! The complaint of the centuries is of priestcraft, whereas the overwhelming evil of the day is lay-craft, a development that the powers of hell have most successfully employed in their attack on the stronghold of the Incarnation—the Blessed Sacrament. So successful has been the disparagement on the eucharist that the master of current English romance in that same sketch of the Anglican priest seems to be unconscious of the Institution. When the Reverend Edward Pierson has made his great renunciation and gone to minister to English soldiers in Egypt, he complains that his new work has brought him no nearer to the hearts of men. "The men were glad to have him about at the regimental base and in the hospital, just as they were glad to have their mascots and their regimental colors, but of heart-to-heart simple comradeship—it seemed they neither wanted it of him nor expected him to give it, so that he had a feeling that he would be forward and impertinent to offer it." What wonder? Every man among them could offer everything that Pierson could excepting absolution and the Blessed Sacrament and these, according to Mr. Galsworthy, Pierson did not offer. The novel with its studied portrayal of the Anglican priest ends with a picture of Pierson holding the hand of a dying soldier-lad.

"Pierson bent down to hear. 'I'm going West, Sir.' The whisper had a little soft burr; the lips quivered, a pucker

as of a child formed on his face, and passed. Through Pierson's mind there flashed the thought: 'O God! Let me be some help to him'. 'To God, my dear son!' he said. A flicker of humour, of ironic question, passed over the boy's lips"—and he died.

What the boy wanted was the fellowship of Pierson in reconciliation with God. What the boy wanted was absolution and the presence of Jesus Christ in the Blessed Sacrament.

Men in the struggle of life, men in the battle with sin, men in the death struggle, men going over the top, do not want the voice of the preacher but the voice of Christ. They do not want the human handshake but the strengthening touch of the crucified Body, the redeeming touch of the shed blood of Jesus Christ—and that, not as a metaphor but as a reality.

Are Bishops Essential to Valid Ordination

ARTHUR WHIPPLE JENKS, D.D.

THIS is a somewhat startling question. We had thought that point conceded amongst the scholarly theologians of the church, Latin, Eastern, and Anglican. The teaching of our own formularies is that "no man shall be accounted a lawful Bishop, Priest, or Deacon in this Church, suffered to execute any of the said functions . . . except he hath had Episcopal Consecration or Ordination". (Preface to the Ordinal, pg. 509). But the author of the Bampton Lectures for 1920,* Dr. A. C. Headlam, is obsessed with a theory which results in quite the contrary to this statement. "The final result", he says, "that has impressed itself upon my mind is that we have no sufficient justification for condemning the validity of any Orders which are performed with a desire to obey the commands of Christ and fulfil the intentions of the Apostles by prayer and the laying on of hands." This is sufficiently radical to make the churchman who has held Bishops to be necessary to the *esse* of the Church, not merely the *bene esse*, sit up with a shock. At the same time the non-conformist, e. g. a Congregationalist, smiles benignly and says, That has always been the congregationalist position. The situation is immediately reversed, however when the Churchman and the Congregationalist listen to the completion of Dr. Headlam's statement. "On the other hand the Church rule of episcopal ordination, and the fact of the apostolic succession which has resulted from it, was in the past the great strength of Christian unity, and the breaking of that rule has been one of the most fruitful causes of disunion. As a result of that

*The Doctrine of the Church and Christian Reunion: being The Bampton Lectures for the year 1920. By Rev. Arthur C. Headlam, D.D.

conclusion I arrived at the practical solution of the question before us that reunion must come from the mutual recognition of Orders and Sacraments and the establishment of the Catholic rule of episcopacy and episcopal ordination for the future on a firm and regular foundation." (p. ix)

Here indeed is a striking out in two directions, a curious policy for one who claims to be working in the interests of getting the Protestant bodies back into the visible unity of the Church. Dr. Headlam in effect seems to say to Protestants, "You did not suffer any essential loss when you abandoned the episcopate and drifted out of Catholic continuity. Your ordinations continued to be sufficient. Your sacramental rites are unimpaired. Nevertheless, now you must all, without exception, accept and maintain forever afterwards the episcopate and episcopal ordination." To those who have continuously insisted on the episcopate as of the *esse* of the Church, including no less than practically the entire Christian Church down to the sixteenth century and the Eastern, Latin, and Anglican communions since and now, a mere bagatelle of witness which the lecturer airily waves aside, he seems to say:—"All through these nineteen centuries you have been narrowly, rigidly, and mistakenly believing, acting, and teaching as though the Ministry of the Church was divinely instituted, and under the guidance of the Holy Ghost differentiated into a three-fold order. You were quite wrong. The Ministry of the Christian body developed according to the practical wisdom of the human members of the church. Episcopal ordination was only customary, not necessary, having not even authoritative traditional foundation. You must apologize to the whole world and to the bodies who have deliberately separated from Catholic communion. Nevertheless, there can-

not be any achievement and maintenance of Church unity except by insisting without modification or exception upon the episcopal form of government and episcopal ordination." What a rapid and complete volte-face. Our Protestant friends seize the weapon Dr. Headlam puts in their hands and at his suggestion deal Catholic Churchmen of twenty centuries a knock-down blow. Then as the latter crawl to their feet the same peaceably intentioned benefactor and infallible arbiter forces into their hands another bludgeon, and says, "Go at them, knock them down, keep them down until they accept episcopacy and promise never again to say aught against it."

In reading the Bampton Lectures for 1920, the thought might come into one's mind, did Dr. Headlam read them over carefully and critically after they were ready to be delivered, or did the friends who "pointed out defects", refrain from calling attention to the amazing logical gymnastics of the argument, because they felt that would be to eliminate the personality altogether. For Dr. Headlam's method, which with unintentional satire he calls historical, is characterized by such slashing right and left as he drives his way through the surprised crowd who face him that he leaves the field littered with corpses, nothing but corpses, whom he proposes later on to bring to life again by the magical medicine of his theory reduced to practice.

A concrete instance of the lecturer's rapid-fire tactics may serve to put readers on their guard. And indeed one must scan every argument and every piece of evidence closely lest an untenable premise or assumption be allowed to slip in as an admissible member in the syllogism. "The Christian society", remarks Dr. Headlam, (p. 42) "has grown from the development of certain great principles—

discipleship, brotherhood, ministry, sacraments." That is a fine sentence, clever phrase-making. But it will not bear examination from the side of Christ's own illustrations, nor from Christian theology. The Christian society grows out of Christ Himself, the God-Man, the Crucified, Risen, Ascended, Reigning Jesus, Whose Vicegerent is God the Holy Ghost. The branches grow out of the Vine, not out of the soil. The plant does not grow out of the rich and fertile ground, the warmth of the sun, the refreshment of the rain, nor from the carefulness of the vinedresser. It grows from a root, a seed. These adjuncts aid and foster growth, but they are not the source of life. The Church is built upon Jesus Christ, the head cornerstone, not upon His sayings even, much less upon abstract principles. The most perfect human discipleship, brotherhood, ministry, and sacraments, are not the seed and do not constitute the Christian Church. They are the outcome of Him Who is the Master of the disciples, the Head of the brotherhood and family, the Apostle and High Priest, the Bishop of souls, the Life within the sacraments. Dr. Headlam's descriptive definition is akin to Gibbon's five causes for the success of Christianity. One must go back of generalities and mere principles to find the source and rationale of Christianity. At another point in the lectures the figures of the vine and the body are elaborated but with the subtle intimation that there is co-operation between vine and branches, head and body, rather than that there is no existence, as branches and members except in Him. The lecturer's doctrine of the Church seems not to recognize with clearness the work and operation of the Holy Ghost in the Church, as an abiding presence actively engaged in the task of inspiration and guidance. Also, the question of vocation to the ministry is

confused with ordination. "Christian thought did not argue that because a man was called by the Spirit to the work for which he was appointed there was no need of ordination, but it considered that he should be ordained because he was fitted, and the church prayed that he might receive the necessary gifts. *Such gifts must be continually renewed.*" Does Dr. Headlam hold that repetitions of the laying on of hands are requisite from time to time? He certainly cannot get that out of the passages from the Pastoral Epistles. He might, however, fall back upon the theological position of the Eastern church which regards the lapse into heresy or schism as nullifying the grace of episcopal ordination, necessitating a fresh ordination. But how would his Protestant friends like the idea that because they are in schism the gifts conferred for their ministry have been nullified?

We are concerned not only to deal with some of the arguments employed in these lectures, but also to put readers on their guard against being carried along by the sweeping current of Dr. Headlam's style which is not intended to allow any pause to examine, much less question, the landmarks along the shores of the Church's history. First of all, the reader must not allow himself to be captured by the naive criticism of all scholars who have reached conclusions other than the lecturer's, that they have been guilty of the *petitio principii*, or assuming what they wish to prove, while Dr. Headlam intends to employ the historical method. Dr. Headlam offends most blatantly against his own canons of investigation. Why, before the reader begins the first lecture Dr. Headlam has told him the thesis which he intends to prove, viz., "that we have no sufficient justification for condemning the validity of any orders

which are performed with a desire to obey the commands of Christ and fulfil the intentions of the apostles by prayer and laying on of hands." He accuses Bishop Gore of assuming in his monumental work—*The Church and the Ministry*—"one of many theories of the ministry" and consequently "it is not altogether surprising that he is able to find what he desires." That is meant to settle Bishop Gore and get rid of his thorough and conservative scholarship, even though the bishop indignantly points out in an open letter how he has been unfairly quoted and misrepresented. Dr. Moberly, Professor Turner, Dr. Hatch, and half a dozen others are in like fashion shouldered aside, and even Bishop Lightfoot is treated in patronizing fashion. Only Dr. Headlam remains as an unimpeachable authority. That is, with one exception mentioned in the preface, the late Dr. Harold Hamilton to whom Dr. Headlam pays the just tribute that "his death is a great loss to the cause of Christian theology and of reunion." But the lecturer hints that Dr. Hamilton would, had he lived, have arrived at the same conclusions as Dr. Headlam. That is a surmise that should not be allowed to pass unchallenged. Does Dr. Headlam think none of us have read Dr. Hamilton's great work, *The People of God*—, or that we shall not take it off our shelves in order to see what its conclusions are? The writer of this critique was for years a personal friend of Dr. Hamilton, and though not deserving of being mentioned in the same class in scholarship, had been honored by the desire on Dr. Hamilton's part that he review *The People of God* for one of our Church periodicals. Let us turn, however, to see exactly what Dr. Hamilton does say, for the Bampton Lectures do not quote Dr. Hamilton on the main thesis of the lectures, but only upon a subsidiary point. We shall take space to

quote a single passage from Dr. Hamilton that readers may compare it with conclusions of the Bampton lecturer for 1920, noted hereafter. Also, we hope some will be induced to study Dr. Hamilton's scholarly, not controversial, work itself.

"We should, then, conceive of the society of Christians as a single organism developing in history. It begins, when, on the day of Pentecost, body and soul were united, as it were, by the descent of the Holy Spirit upon the Twelve Apostles. Immediately it began to increase in size; new members are added; life and activity expand on every side; functions must be discharged and organs must be developed to discharge them. Although no individuals seem to have fully understood the whole significance of the fact, yet the organ which was developed to discharge the function of presiding at local celebrations of the Eucharist followed lines entirely different from all other organs. Certainly individuals were put forward and *received through the Apostles* the sanction of the whole church for their work of breaking the bread in memory of the Lord Jesus. These individuals came to be known as a special order to whom the right to preside at the Eucharist was universally recognized to be confined. Thus they became the organ of the whole Church for this purpose.

"And again, as time went on, it became necessary that other individuals should from time to time receive the same authorization to preside. To meet this need a further differentiation was developed. The Apostles authorized certain individuals to give authority to preside at the Eucharist. And these became, in the course of time, known as a special order, and the *right to ordain was recognized universally as being confined to them*. Thus by the second differentiation a second organ was developed. The earlier organ was known at first by the class name of 'bishop' or 'presbyter'. Later on 'bishop' was appropriated to designate a member of the second or ordaining organ. Thus the twofold ministry is the organ of the whole Church for the celebration of the Holy Communion. The bread which they break and the cup which they bless is the communion of the whole Church, is the Body and Blood of Christ." (*People of God*, II., pg. 204. Cf. II, pg. 170)

A second warning is to beware of the lecturer's cleverness in trying to draw his readers aside from the main line of the discussion. How clever, but how mal-apropos, to sneer at "Apostolic Succession as ordinarily taught in the Church of England" and to characterize it as "mechanical and unreal" because he "could not see any marked superiority—often, in fact, there seemed to be a real inferiority—in the spiritual life and capacity of our clergy, and Anglicanism, though extraordinarily attractive to me, seemed often to fail in life and effectiveness." This sneer, whether with or without foundation, has nothing to do with the issue in question.

Then Dr. Headlam has recourse to the same position which characterized "disciplinarian puritanism" in the times of Richard Hooker and which was answered with such telling strength and cogency by that thorough scholar. Dr. Headlam seems to be driven to that untenable position and exploded theory, that nothing is to be required as authoritative in the Christian Church which is not explicitly set forth in Holy Scripture. Hence such unsupported statements as that Christ "established ministry, but gave no order for the appointment of ministers." How does Dr. Headlam know that? Clement of Rome suggests, at least, the contrary. The latter is quoted in the familiar passage:—"Having then received commands and being fully assured through the Resurrection of our Lord Jesus Christ, and being confirmed in the word of God with full assurance of the Holy Ghost. . . . they appointed their first fruits, having tested them by the Spirit, to be bishops and deacons (probably the two lower orders) to them that should believe." This affords a piece of evidence antagonistic to our lecturer's sweeping generality, but he proceeds to get rid

of any and all scholarly interpretations of St. Clement which favor the theory that "the later rule of the church already prevailed", by declaring, "all this is guess-work and we cannot build up evidence of apostolic custom by guess-work." That is a short and easy way of dealing with evidence that makes against one's own position. But the same eagerness to impugn scholarly interpretations does not prevent the lecturer, for his own purposes, from making such wild statements without any presentation of evidence as the following:—"It must be further remembered that in the ordination of priests, it is the priests, with the bishop as president, that perform the ceremony and not the bishop alone." This is a gross distortion of the meaning of the joining with the Bishop at his laying on of hands by priests present. The latter in their action signify the assent of the second order of the Ministry, not that the latter are organs for *transmitting* the grace of ordinations. The Bishop and he alone is essential to ordination and the very passage quoted by Dr. Headlam in a footnote is evidence to that point. Or again, he repeats the allegation that "previous to the year 1660, on certain occasions those who were not in Episcopal Orders but had been ordained in a Reformed Church, were admitted to benefices." Notice that in this assertion he implies that such persons, if any, discharge the spiritual functions of the priesthood, although admission to benefices may mean only the temporalities of the benefice. Such instances as the latter may possibly have been, but the few instances alleged of the priestly functions performed without episcopal ordination and with the direct knowledge and consent of proper ecclesiastical authority break down or remain not proven under careful examination. Dr. Headlam must know that his statement is ques-

tionable. The same is true of the succeeding assertion, that "in the Prayer Book of 1661, as a result of the reaction against the Commonwealth, and as a part of the policy which deprived those in Presbyterian orders in English benefices, it was definitely stated that none might hold office in the Church of England unless he had received episcopal ordination or consecration." This statement was inserted to meet a condition which had never existed before the Commonwealth, and to make clear that the Church of England held the ancient and Catholic doctrine of the Ministry, not that it was adopting a new practice.

Investigations have been made by careful students of the period with the result of showing that no evidence exists to back up such loose assertions as that quoted above.*

It was necessary to adduce instances that Dr. Headlam is guilty of violating his own canons of historical inquiry. Consequently the reader should accept nothing unsupported by proper evidence or references to documentary authorities and scholarly consensus of interpretation. A strong case has no need to slur over important points as though there were not two sides.

When the Bampton Lectures have been carefully con-

*The Church Historical Society publishes an investigation of this subject by Rev. Edward Denny, author of several valuable treatises on subjects connected with Anglican Order. In his pamphlet, No. LVII, of the Church Historical Society Tracts on The English Church and the Ministry of the Reformed Churches, he sums up his investigation as follows:—"The various allegations have been examined in detail and refuted. Finally, cases have been adduced which prove that the law of the English church was duly enforced when proper complaint of violation thereof was made. During the period from the accession of Elizabeth until 1662 the English church did not authoritatively recognize persons "in the ministry of the reformed churches" as competent to minister at her altars. The result is but one proof out of many that we have not only nothing to fear but everything to gain from a candid investigation of the allegations brought against the English church by her adversaries." (Ch. Hist. Soc. Tract LVII, p. 85)

sidered two theses stand out as of weight and moment in the lecturer's arguments and as of great significance if they could be established. We shall briefly consider them to see whether they are tenable, and whether their correctness is so unimpeachable that they may be used in the terms of a syllogism.

I. The postulate is laid down that Apostolic Succession (which as Dr. Headlam states, or misstates it, is a "man of straw", not the real theory of Catholic theology) is merely a mechanical or magical and quite unreal doctrine. He denies that the succession is bound up with due transmission of power. He confines transmission to succession in office, the right apart from the power to perform the functions of the office of Bishop. He sees no more than that the occupant of an episcopal chair is accredited as being its lawful occupant and so to be the due successor. Now ordination means that and a great deal more. It is true that due appointment and ordination qualify for the seat in the Bishop's place and that continuity demands such due procedure, in which the Church through laity and clergy have a share. We have an illustration ready at hand in successions to the papal office. No more than due election and recognition are requisite for discharging papal functions. There is no consecration necessary, except, if needed, to the episcopate. If the Pope-elect be already a Bishop he is simply enthroned. If he be not a Bishop as yet, he may still discharge papal functions and cases are adducible when this has been done. An English Bishop-elect or designate, having sued out his civil rights, may discharge the temporalities of his see before consecration. But in neither of these cases are spiritual functions included. Neither the

Pope-elect or the Bishop-elect may exercise episcopal functions of ordaining or consecrating others.

By a specious and a little too clever confusing of cases and evidence Dr. Headlam appears to get rid of anything but transmission of office. He ignores, or minimizes to a vanishing point, the correlative matter of the transmission of spiritual grace or power. Moreover he repeats in effect, even if he does not himself accept, the misunderstanding so common amongst protestant objectors to episcopacy, as to the method of transmission. This misapprehension acts upon the erroneous assumption that the Head of the Church, Jesus Christ, the "Shepherd and Bishop of souls", is infinitely or immeasurably removed from the church on earth, instead of being "present all the days." The teaching as to transmission of grace is assumed to mean that the grace flows through a channel which reaches back through lines of Bishops to the first century and the upper room. Thus the source is felt to be further and further removed. But that is not the true teaching as to the transmission and reception of the grace of Holy Order. Our Lord Jesus Christ, as even Dr. Headlam admits, is really present at the administration of every Sacrament and He acts through His own accredited representative, the Bishop in ordaining, and the priest in consecrating the Eucharist, blessing, absolving, and (normally) baptizing. The succession in office and the transmission of the power to act for Christ in conferring gifts are two parts of the order of procedure which on the Church's side are inseparable. Christ works by His own appointed instruments, endowed continuously by the Holy Spirit guiding His Church. I cannot but feel that Dr. Headlam realizes that he is distorting things, but that his argument gains by magnifying one side of a truth and

minimizing the other. He does that again and again until one gets to be sure that the point of evidence he ignores or disclaims is just what he is afraid will weaken his case.

Just in line with this feature of his discussion is the over-emphasis upon the writings of St. Augustine of Hippo. This is not the first time that the African father has been detached from the Church and its theologians and made to furnish the grounds for a novel system. Martin Luther and John Calvin both appealed to St. Augustine, the former to find basis for justification by faith only, the latter to get some foundation for his doctrine of predestination and election. All who rest their case for novelties in doctrine upon St. Augustine ignore the fact that the great doctor of grace left mainly controversial works, not constructive theology. They also forget that St. Augustine did not depart from the Catholic Church Order in his own procedure. When an advocate of a theory has to resort to a glaring species of *non sequitur* in order to get evidence, we are not so much impressed with his fairness, as with his cleverness, and cleverness sometimes comes dangerously near a *suppressio veri*. The glaring instance is the quotation from St. Augustine of a passage which he mistranslates, as is evident from the Latin of the passage in the foot-note. He argues from his inaccurate translation that Bishops are not necessary. The passage really states only that "we can be saved if we are not Bishops or priests, but we cannot be saved without becoming Christians."

II. It is absolutely indispensable to Dr. Headlam's scheme for restoration of Christian unity to get rid of episcopal ordination as a necessity. Consequently he endeavors to make his readers swallow his assertion, to state it in a phrase, that episcopal ordination is only customary and not

essential. He lays it down as unquestionable that only laying on of hands and prayer with a right intention are the essentials. He would have "the fullest and freest recognition, as a condition of reunion, of the Orders and Sacraments of all those who have been ordained in accordance with the apostolic rule with prayer and laying on of hands, and who have celebrated the Sacraments according to the command of our Lord." Yet he brings no more than presumptive evidence of a very weak and individualistic kind to back up his contention. He is palpably ignoring certain facts when he argues that the Roman Church and the Anglican alike, as well as the Eastern, do not consider ordination by Bishops essential because, in the discussion which resulted in the bull of Leo XIII, no assertion was made that the only true minister of ordination was a Bishop. Why of course not, for *that was the very point as to which there was absolutely no controversy*. The question was not who is the proper minister, but are our English Bishops proper Bishops because episcopally ordained with the proper form and matter. Surely Dr. Headlam is a great deal too ingenuous here for his reputation as a straightforward scholar.

His sole argument is that the fruits of Sacraments are to be observed in non-episcopal Christian bodies. That is a popular line to take, and whatever validity it has, it is capable to being pressed so as to prove quite too much. For Jews, Mahometans, Unitarians, Ethical Culturists, almost any individuals can be brought forward to exhibit certain natural virtues, like kindheartedness, generosity, happiness, but these are not identical with the supernatural fruit of the Spirit. This argument may be corroborative, but certainly is not direct evidence. The whole passage on the non-essentiality of ordination by Bishops is unconvincing

because of the utter lack of positive evidence in the teaching and practice of the Church.

We need say no more in order to indicate the points and method in which the lecturer's train of argument is to be stoutly challenged. Many, who are anxious to get rid of the episcopate, as of the *esse* of the church, will seize eagerly upon Dr. Headlam's book and boldly state that its deductions are final and conclusive. We have heard already of one rector of a parish who proclaimed to his congregation that Dr. Headlam had finally settled the question and that episcopal ordination can no longer be considered necessary. But scholars do not feel that Dr. Headlam has proved his case. Quite the contrary. His hypotheses remain unsupported by sufficient direct evidence and the verdict in the case of most of them is—*not proven*. Hence his conclusions are still in suspense.

But for the few or the superficial the critical consideration is whether they are willing to follow Dr. Headlam implicitly and enthusiastically in all his assertions and conclusions. Yet ought they not to do so if they accept the lecturer's reasoning "wholeheartedly" (to use Lambeth Conference language)?

For instance, in Lecture II., having "sketched the constitution and idea of the church of apostolic times" (and indeed it is a mere sketch, or perhaps cartoon) he proceeds to "apply the principles and consider what practical deductions are suggested." One can imagine all present sitting up to take notice—the Mansfield College representative who signed the manifesto last spring, the scholarly Anglicans to whom the lecturer's words had been an old story, the old-fashioned Presbyterian who clings to a succession in one order, the Roman divine who had heard that English

Catholics who follow Bishop Gore were to be hard hit. The lecturer continues. "It seems to me clear that not one of the rival systems of church polity which prevail at the present day can find any direct support in the New Testament." All look a little surprised. The lecture proceeds. "There is no Biblical authority for episcopacy." A nasty blow for episcopalians, think their opponents trying to look demure and sympathetic. Listen further. "But that is equally true of presbyterianism." Here is the finish of the theories of Luther, Calvin, and Wesley. Is the loosest of all forms of polity to win out after all? Wait and see. "It is claimed with some insistence," declares Dr. Headlam, "that the early church was congregational. I must own that so far as I understand Congregationalism such a theory seems to me baseless." The papist begins to cheer up, but only for a moment. "Nor, lastly, is there any support for Romanism." So the over-worked text—"Thou art Peter"—may have a rest. Everything seems to have been swept away. No, one position remains, that of the Plymouth Brethren, who recognize no officers at all in their Christian society. Every or any individual may preach or administer sacramental rites. It all depends upon one passage in the New Testament—"Where two or three are gathered together in My Name, there am I in the midst of them."

But stay, even this last resort is denied. "The ministry of the apostolic days was in form wholly temporary. When we next have any full knowledge of its life we find that the Apostles, prophets, and evangelists are a memory of the past, the embryo Church Sanhedrin is swept away, the local churches are no longer governed by a body of presbyters, but by bishops, presbyters, and deacons, and *the bishop* is the official minister of the whole church." Why, the Bamp-

ton lecturer for 1920 has really been "diligently reading Holy Scripture and Ancient Authors" and has reached triumphantly what the Prayer Book has been saying for more than three centuries that it is evident to all who have so studied "that from the apostles' times there have been these orders of ministers in Christ's church—Bishops, Priests, and Deacons." What a tremendous series of mistakes has been perpetuated during nineteen centuries by practically everybody, and how fortunate that Dr. Headlam was appointed Bampton Lecturer just in time to set us all right and enable us to start afresh.

Only his prescription is in two parts and when they are mingled, after the fashion of Seidlitz powders, there is pretty sure to be a decided effervescence. We are reminded of an epitaph which is traditionally assigned to the late Bishop Williams of Connecticut, though by him stated to have been read from a tomb-stone:—

Here lies the body of Catharine Crowder
Who died of drinking a Seidlitz powder.
She has gone at last to her heavenly rest
For she drank it before it had effervesced.

We suggest that those who stand ready to swallow Dr. Headlam's prescription should see that the two parts are mingled before drinking. "Two things, then," he prescribes, "are essential in the cause of re-union. The first is the fullest and freest recognition as a condition of reunion, of the Orders and Sacraments of all those who have been ordained in accordance with the apostolic (?) rule with prayer and the laying on of hands, and who have celebrated the Sacraments according to the command of our Lord. The second is the most careful adoption by the united

Church of the historical episcopate and *the rule of episcopal ordination for all its ministry in the future.*" Has the learned doctor no sense of the ridiculous? He solemnly declares that all non-episcopal bodies have valid orders and may have valid Sacraments, providing they use wine (which many do not) and "dip discreetly or pour" in Holy Baptism (which is frequently not the case), but that nevertheless hereafter they must adopt as the invariable rule and practice the very polity they have spurned and abhorred and railed against from Luther and Calvin and "Black Bartholomew's Day" down to the present moment. And this is to be permanently the rule of episcopal ordination for all the future. If both parts of the prescription are not taken there will be no remedy. But if the Catholic Church, (episcopal from the Apostles' days and claiming the authority of the Apostles and Apostolic Church, guided by God the Holy Ghost, which is not in the final analysis distinguishable from divine institution), having therefore taken one part of the prescription should be so misguided as then to swallow the second part, it would be in danger of committing suicide. If episcopal ordination never has been necessary, it cannot be necessary now. This is only Dr. Headlam's suggested treatment.

Again, many crystallized in puritan prejudice for four centuries will not easily adopt Dr. Headlam's dicta such as the following:—"There is a heritage, but it is not a defined doctrine, it is one of Eucharistic worship. The command of our Lord is to do something, not to formulate a belief. This command of our Lord the Church obeyed; its belief is contained in the ecclesiastical traditions of liturgical worship, but the tradition must be used for worship, and not for dogma." "It was the suppression of the healthy

processes and forces of public opinion which made the Reformation in the form in which it took place necessary, and *made the reformed churches reproduce and continue some of the worst faults of the medieval church.*" (O shades of "the glorious Reformation"!) "Whether or no we are prepared to accept the doctrine of the objective Real Presence, it is, in the form in which it has been taught, quite consistent with the doctrine and formulas of the Church of England." "I am quite certain that whatever criticism he may be inclined to offer concerning it, no loyal English churchman need shrink from the Eucharistic teaching of the Roman Mass. 'The Canon of the Mass,' says Dean Field, 'rightly understood is found to contain nothing in it contrary to the rule of faith and the profession of the Protestant churches.' "

Or again, the lecturer pricks airy bubbles as follows. "It is a real organic unity that we desire. Now I cannot but think that this is not what many people have in their mind. What they desire is a sort of loose federation of churches. The different bodies are to remain as they are. There is to be no attempt at approximation between them, no indelicate inquiries on faith, on order, on discipline. We are to go on being divided, but occasionally we are to ask one another to preach in our churches, and we are from time to time to receive the Communion together. We are, in fact, to substitute for the ideal of a Catholic Church a sort of glorified Free Church Council. . . . We in the Church of England have, as other churches have, certain principles of faith and order which we have received from our fathers. . . . Is it right suddenly, in reply to an emotional demand, to say, 'We care for none of these things. We will throw them all over. We will act as if our principles and our rules and our traditions did not matter?'

I would ask you to believe me that that is not the way to approach such a question as reunion." "Do not think that a half-sincere and wholly emotional common communion will be a sound step towards reunion. . . . the proposed corporate Communion for those who are not united will do nothing but hinder reunion, for it will not be wholly sincere." "The proposed interchange of pulpits is a breach of church order. . . . Interchange of pulpits among those who are not agreed on the fundamental principles of faith and order must be insincere; it should follow agreement, not prepare for it." This is very hard hitting for some of our promoters of "getting together" in the Christian world. But if they propose to accept the sweet of this book they ought not to refuse the bitter.

Dr. Headlam is at his best, his particular *metier*, in analyzing the history of movements and periods. For instance, admirable indeed is his summary of the causes for the divisions in Christendom. "The first is the substitution for the Christian Creed as the basis of union of a number of propositions on many disputed points. In the undivided church the one dogmatic formula which was imposed was the Creed. It concentrated men's minds on the fundamental faith upon which Christianity was based, the worship of one God, the life and death of Christ, and the revelation through him, the Spirit, the Church, eternal life. A second reason that I would give is the attempt to propagate truth and reform error by unspiritual means. . . . And then, thirdly, I should put as a cause of division inadequate theories about the Church. These have been of two kinds. The medieval theory attempted to turn the Church into a secular society. It left little room for freedom. In reaction from that came the Protestant doctrines of an invisible Church and Independency. They all sought unity in the mystical

and unseen, and provided a theoretical system which might seem to justify visible disunion."

Interestingly coincident with the appearance of these Bampton Lectures was the publication by our own American theologian, Dr. Francis J. Hall, of the volume in his Dogmatic Theology on *The Church and the Sacramental System*. This book discusses very much the same points as does Dr. Headlam, but is markedly different in premises, discussion, and conclusions. A practical suggestion is to read Dr. Hall's book, then Dr. Headlam's (as a part of the greater and wider subject), then to re-read Dr. Hall's treatise.

The Doctrine of the Church and Christian Reunion is an interesting book and an important one. The style is full of dash and vigor. The range of the bibliography is wide. The reasoning is shrewd and clever in a controversial way, rather than balanced and fair. The writer waves aside as unworthy of grave attention the main objections to his thesis, and the scholars who oppose him. We predict that his treatise will have a passing popularity, while those of Bishop Gore, Dr. Moberly, Professor Turner, Dr. Hall, and others will find a permanent place amongst authorities on ecclesiastical polity. Dr. Headlam's lectures are really a little apart from the general run of lectures on the Bampton Foundation, not so markedly constructive, as propagandist, theology. They will be read and quoted sympathetically and adversely. All readers will find a few points of agreement and many of disagreement. But we do not hesitate to predict that Dr. Headlam has not found the panacea for the divided state of Christendom. Taken all in all we feel sure that one and only one individual will feel absolutely convinced and satisfied with the argument, outlined method of action, and practical conclusions—Dr. Headlam himself.

St. Perpetua

MINNA CAROLINE SMITH

ST. PETER'S wife's mother, that long suffering woman who "lay sick with a fever," was named Perpetua. The St. Perpetua whose day we keep on March 7 was, however, of Africa, not of Asia. She was a Carthaginian. Always at mention of her name like a sweet echo we hear the name of Felicitas. Her devoted friend and servant was cut out of our calendar by the reformers. Those old pragmatists left in ladies of wealth and station preferably.

Felicitas also loved her Lord to death with joy under such poignant circumstances that His love of her overrules "the poor device of man", and she lives in our affection with Perpetua, wife, mother and martyr in the year 203. Felicitas too was a young wife, and feared only that she might not be with her dear mistress in death, because pagan law forbade killing the mother of a child unborn. But the baby came shortly before the festival in honor of the emperor's birthday when these two women together with four men were put to death in the arena show,—sports to amuse the populace.

St. Perpetua wrote an account of the days preceding her martyrdom which has been translated into many languages, our English one as "The Passion of St. Perpetua." She wrote: "We were in the hands of our persecutors when my father out of affection for me, made a fresh effort to shake my resolve. I said to him, 'Can that vessel there before you change its name?' 'No!' said he. 'Nor can I call myself except what I am, a Christian.' My father fell into a rage, seizing me as if he would beat me and tear out my eyes, but, finding me immovable, went away very much perturbed. Now we were permitted to rest a little, then

were all baptized. As we came out of the water, the Holy Spirit inspired me to pray only for patience in bodily suffering. A few days after we were placed in prison. I was shocked at the darkness and horror of the place. Until then I had never known what such places were. We suffered much that day because of the crowd and the heat and the rough treatment of the soldiers. I was tortured too with anxiety about my baby, not now with me. But Tertius and Pomponius, the deacons, came to help us, and by use of money arranged for us to spend several hours for our refreshment in a more comfortable part of the prison. My little one was brought to me there, almost famished, and I nursed him. Then I gave him into the care of my mother, telling her carefully what to do for him, in much grief to see her grief for me, hers and that of my brother who came with her to see me.

"God gave me daily tokens of his goodness." (She relates a vision foreseeing life beyond death.) . . . "After some days, my father came from the city to the prison overwhelmed with grief. 'My daughter, have pity on my gray hairs, if I yet deserve to be called your father, if I have brought you up', he said, 'I beg you to remember how I have always shown you more love than to your brothers, and do not shame me before all the world. Have respect to your mother and your aunt; have compassion on your own child who cannot survive you. Give up this stubbornness, for if misfortune befall you we shall all be ruined, we shall never dare open our mouths again.' He grasped my hands and kissed them: in tears he cast himself at my feet. I was, I confess, pierced with sorrow that my father would not be able, like the rest of my family, to rejoice in my martyrdom. I tried to comfort him, saying, 'Father, do not grieve.

Nothing will happen except what God wills: we are not at our own disposal.' Next day while we were at dinner, a person came in suddenly, sent to summon us for our examination. The report of this soon brought a great crowd of people into the audience hall. We were placed on a sort of platform before Hilarian, the judge, the proconsul having lately died. All of us, questioned, clearly confessed Jesus Christ. When it came my turn, my father stood forward, holding up my baby. He came and took me aside, beseeching me most tenderly not to bring misery on that innocent little creature to whom I had given life. Hilarian, the judge, joined with my father, saying to me, 'Will neither the tender innocence of your child, nor the gray hairs of your father move you? Come, make a sacrifice to the gods, for the emperor's prosperity.' "

" 'I cannot do that, I will not.'

" 'Are you then, still a Christian?'

" 'Yes, I am.' "

"My father now attempted to drag me down from the platform, but Hilarian commanded his soldiers to beat him off, and to see my old father struck with a stick I felt more grievous than if struck myself. The judge now pronounced our sentence, by which we were all condemned to be exposed to wild beasts. We then joyfully returned to our prison: and I sent the deacon to ask my father for my baby, but, he refused to send him."

St. Perpetua relates visions that comforted her and others in the night of their prison. She saw again and again, both waking and sleeping, those who had suffered and died for the faith in shining release from the misery of earth.

When the day of her triumph over earth came Perpetua walked with Felicitas to the amphitheatre "with easy pace and composed countenance." She with the others were offered the pagan death garments "for luck in the shades" but refused to put them on. Perpetua walked, singing, into the amphitheatre, praising God for victory. The four men martyred with her and Felicitas had several wild beasts turned loose upon them. It was considered great sport to turn loose upon the two young women a wild cow! Perpetua was tossed on the horns, fell on her back, sat up, drawing her torn clothing about her, got up and went to take care of Felicitas, just tossed also. The people cried out to stop, this was enough. The gladiator appointed to finish Perpetua with the sword was trembling and hacked her cruelly. She called out to her brother, just before she died: "Do not be distressed for us. Continue firm in the Faith. Love one another."

Empty Tabernacles

FRANK DAMROSCH, JR.

YOUR first glimpse of the inside of a church building tells many things. As you open the door your glance instinctively seeks the heart of the building, the altar; if a quivering flame glimmers before it, the story of the parish is told. If, on the other hand, the edifice is not the shrine for the continuous sacramental presence, it is not so easy, these days, to size up the parish from the appearance of its church. There was a time when candlesticks, or even a stone altar, meant something definite; not so these days. One may, however, make certain inferences; it is

clear, for example, that if there be no tabernacle, reservation of the blessed sacrament is hardly contemplated. Now dividing parish churches into three groups for the purpose of this essay, I shall begin by declaring that it is not of altars without tabernacles nor yet of altars with tabernacles put to their holy use that I propose to write, but of altars with tabernacles empty.

The presence of a tabernacle denotes at least one of three possible influences: (a) belief in the real presence among the people of the parish, (b) a priest who believes in the real presence, (c) an architect who believes in the real presence. The last named is rarely the sole factor. He may persuade any priest and congregation to allow him to have his way on aesthetic grounds; but this happens so seldom that we may well leave class (c) out of account. Class (a) will rarely occur by itself; for if there is a definite sacramental belief in a parish strong enough to influence the building plans, sooner or later the priest chosen for the rectorship will be one of a sacramental turn of mind. Condition (b) is far the most common of the three. Again and again some good priest speaks to his vestry approximately as follows.

"Now, gentlemen, here is the proposition. You say that you do not wish continuous reservation here. Very well, but you know that it is my practice to communicate the sick from the reserved sacrament; you yourselves have some of you received holy communion in that way. You must realize that my present method of leaving the blessed sacrament on the open altar for perhaps an hour or so is not altogether reverent or safe; why not have a proper method of carrying out what is already a well established usage here?"

With some such argument many a priest has carried his point into the planning of a new church or the re-modelling of a sanctuary. Now let us suppose ourselves in such a parish ten or twenty years later. The old rector has died; his successor has been in office about three years. The young incumbent is an aggressive fellow; he has worked hard to make the parish more devoted to our Lord in His eucharistic presence. His aged predecessor had leanings in that direction, but no zeal to command them to others; the pleading for the inclusion of a tabernacle had been about the limit of his effort in that direction. The new man began by putting the Eucharist where it belongs and by patient, persistent urging of the use of the sacrament of penance. Day by day, week by week, as he goes in and out of the church that is becoming ever dearer to him and more and more a part of his very existence, he looks longingly at the lifeless lamp hanging high in the sanctuary. His desire is to see people drop in on their way to and from work and the children after school for a visit to the dear Lord; or perhaps he is called upon to say mass at a bedside hurriedly, with no preparation. He ponders and he prays. What holds him back? What does he fear if he should yield to his conviction and enthrone the Lord on His altar?

"My parish is not ready for it." It is almost certain that his answer will be in those very words. Does he mean that he is afraid of a row? Not at all; he has braved the roars of disapproval over the elimination of solemn high matins. He is afraid that the Lord will not receive the honor due his presence; he quails at the idea of irreverence before the blessed sacrament. Is he right in waiting?

It should be stated at the outset that the hesitating priest is not afraid of intentional sacrilege. It is hard to imagine

anyone coming into a church deliberately to insult our Lord in the tabernacle. What the priest fears is that because of ignorance or positive disbelief the people of his parish will ignore the presence; to put it concretely, they will not genuflect and they will not maintain silence in the church. A number of priests have said quite definitely that they would not reserve until everyone in the parish would genuflect.

Let us examine this point of view. Let us suppose that the priest makes the venture and on a certain Sunday morning announces that from henceforth the blessed sacrament will be reserved; he solemnly lights the lamp, and perhaps says the Corpus Christi collect. Mass is over; the people begin to leave the pews. When the blessed Lord gazes upon the congregation, for the tabernacle door impedes His vision as little as does the veil of bread, what does He see? One or two devout ones, who have longed and prayed for this day, bending the knee in rapt adoration. A few uncertain individuals, who believe in the real presence but do not know just how to behave, bow their heads in what is intended to be an act of reverence. Another group fades out of the church as imperceptibly as possible, not quite ready even to nod their heads toward the altar, but equally unwilling to seem irreverent. And perhaps a few militant ones gather between the pews and heatedly discuss the rector's latest move toward Rome.

The priest stands at the door and watches the scene. His heart is gladdened by the sight of the devout; he understands the hesitancy of those who are trying to be reverent in a vague, uncertain sort of way; then he looks at the chattering group in the middle of the church and his heart grows hot within him. Perhaps he rebukes them; perhaps he preaches to them; perhaps he loses courage and removes

the blessed sacrament. Whatever our suppositious priest might do, it is certain that many an actual priest, seeing this scene in his mind's eye, avoids precipitating it and keeps the tabernacle empty.

But now let us change our point of view. Instead of watching with the priest from the door, let us reverently try to imagine what our Lord is thinking under these circumstances. When His presence was an incarnate one, did He only appear before those who loved Him? At that time He controlled His own movements; He could frequent whatever localities He wished and could choose those with whom He would come in contact. It scarcely could have pleased Him to be mocked and reviled; did He ever run away from mockery and reviling when His presence would confer some benefit? Today, instead of choosing when and where He will dwell among men He has given into the power of human beings, His priests, the momentous decision. It is clearly the duty of the priest to carry out the Lord's will, rather than his own in fulfilling this trust.

Suppose that I am a priest who shrinks from establishing reservation. I think over the different people who will come into the church on a Sunday; I see just what would happen, and I shudder. At what? At the pain that our Lord would feel? No, to be strictly honest, and it will require not only honesty but keen self-analysis to come to this realization, it is the thought of my own emotions at the sight of irreverence that really bothers me. And while at first glance this may seem a righteous feeling,—like Ko-Ko's flowers that bloom in the spring, it has nothing to do with the case.

The whole question is whether our Lord will be pleased or displeased. Shall I in any way be wounding the dear Christ afresh? I cannot believe it. When ignorance and prejudice cause people to withhold the outward reverence due, I feel certain that our Lord takes this ignorance and prejudice into full account, with a sympathetic understanding of its background, and with a loving, patient waiting for the change of heart which will almost certainly come in time. I think that the Lord Jesus will rejoice in being thus in the midst of His flock. Not only will He be happy in the direct blessings He brings, the sick communions and the prayers said to Him in the church; but he will see a change come over the very people who at first did not grasp the meaning of the presence. It would be a faint-hearted disciple who could deny the ability of our Lord to touch the hearts of those who approach Him, even though they approach in ignorance of the full meaning of the red light burning before the altar.

There is a certain church which had no tabernacle until a few years ago, when its priest built one on the Lady altar and began reserving the blessed sacrament. This altar stands in the open church, at one side of the nave; the door to the Sunday School room is next to it. From the very start a few persons genuflected on entering the building; more and more did so as time went on; but every single child in that Sunday School made an act of reverence as he or she passed that altar twice every Sunday. Is it possible to over-estimate what that simple act, backed up by constant instruction on the real presence would mean as those children grew up and became the men and women of the parish? I visited that church about a year after the priest had left who had built the tabernacle. I went into the

church with his successor and to my joy the lamp still burned before the Lady altar. Later, as we chatted in the study, I expressed my pleasure. "Yes," said the rector, "I do maintain reservation, but not on Sunday." My heart sank. "Not on Sunday! In heaven's name, why not on Sunday?" "Well, you see, I noticed that a number of people at the late mass failed to genuflect, and I decided that the parish was not ready for it." If the priest in question sees this article he will remember the conversation and he will remember, I feel sure, the things I said. I was rather excited. I do not know what he did about it; he has left the parish which, I believe, is now vacant. The attitude of the people in that parish toward the blessed sacrament ten years hence will depend almost entirely on whether or not the next priest lights that lamp and keeps it lighted.

We must try in every possible way to inculcate reverence, both outward and inward, for our Lord in His holy sacrament; but it is high time that we got away from much of the cant which passes for reverence. Priests have been known to remove the blessed sacrament if some carpentry was to be done in the church. "As if," said a well known priest and religious to me recently, "The Lord who grew up in a carpenter shop couldn't stand the sound of a saw!"

BOOK REVIEWS

The Eucharistic Sacrifice. By Darwell Stone, D.D., Principal of Pusey House, Oxford. With appended notes. London: Robert Scott; Milwaukee, The Morehouse Publishing Co., 1920.

This little book consists of six sermons preached by Dr. Stone in 1919 at St. Paul's Church, Knightsbridge and St. Barnabas's Church, Oxford, together with some appended notes to supplement, largely with patristic evidence, the position assumed in the sermons. The different sections discuss the general notion of sacrifice, Jewish, pagan and Christian; the connection of our Lord's Resurrection and the eucharist; the sacrificial aspect of the eucharist; the presence of our Lord in the sacrament; from which are drawn, in the two last sermons, theological and practical conclusions. Like all of Dr. Stone's work it is careful and scholarly, like much of it to the mind of the present reviewer, it is singularly dry and unpersuasive. If we happen to hold Dr. Stone's theological position these sermons will strengthen us in our conviction; if we are earnest seekers after correct doctrine there is compacted in the notes a rich catenna of patristic teaching, but if we are rather vague in our theological ideas and if our understanding of the eucharistic sacrifice is inadequate it is doubtful if we would read the little book through. It confines itself so totally to terminology which only a well-instructed churchman will understand, it is so divorced from anything but a conventional piety and a habit of traditional devotion that I cannot feel it will accomplish very much. It is singularly deficient in what little attempt is made to prove that the Anglican formularies support the author's position. That is a defect of a good deal of recent Anglo-Catholic writing.

L. G.

The Spiritual Body. By C. E. Rolt. Edited with an Introduction by W. J. Sparrow Simpson. London, S. P. C. K. New York, The Macmillan Co.

Dr. Sparrow Simpson recently wrote a preface for the translation of the works of Dionysius the Areopagite which was left completed by the late C. E. Rolt at his death, and he now writes an introduction to another work by the same author, the MS. of which was left in an approximately complete state. It is a work from parts of which one feels obliged to dissent, but one that as a whole one feels is well worth study. The main part of the

essay is a piece of theological speculation as to the meaning and nature of the spiritual body. Mr. Rolt's theory is that there are in the human being *three* bodies: the physical body, the soul-body, and the germ of the glorified body. Perhaps it will be better to state the matter in his own words: "Within the material body, and interpenetrating it, is an organism of a subtler kind to which the name of 'soul-body' may be given; and interpenetrating this another body of yet finer texture which is the spiritual body." Death is the separation of the "soul-body" from the physical body: the final resurrection will see the unfolding in full beauty of the spiritual body. The working out of this theory in relation to recent theories of matter is most interesting. Of great interest, too, is the treatment of our Lord's appearances after the Resurrection. It is held that they may be classified according to the faith of those to whom our Lord appeared; and that what we may call the degree of material manifestation will be greatest in the case of St. Thomas whose faith is slight, and least where faith is strong. The fact that no appearance to our Lady is recorded is explained by the fact of the perfectness of her faith—she needed none, having understood and believed our Lord's predictions of His Resurrection. J. G. H. B.

Christian Practice. By the Reverend Selden Peabody Delany, D.D. New York, 1920, Edwin S. Gorham. Pp. 242.

It often happens that those, who through experience are most familiar with the needs and difficulties of men and women, seldom have time to formulate, in due literary form, the counsel they are in the habit of giving. The priests of the American church who are alive to their spiritual responsibilities are usually too busy to produce works of instruction and guidance for the general use of the laity. Although occupied with the busy round of parish life, Dr. Delany has produced a book which will prove itself of great value.

We have not a few books with instructive dogmatic aim. We have a growing number as helps to meditation. We are not so blessed with books which in simple and direct style will tell the ordinary layman how he can live in the modern world, and still live the Christian life. For it is for just such practical advice that many seek in vain. They have in their hearts the will to love the Lord Jesus, but when it comes to showing that love in the ordinary routine of life, they do not always know how to do it. In twenty-eight short and practical chapters, Dr. Delany, who has thoroughly

digested the principles of Catholic ascetic theology, gives wise guidance to those who seek it.

The opening chapter shows the author's appreciation of what the Christian life is. It is not a mere conforming to a respectable standard or to good citizenship, but "a loving relationship between the soul and God through our Lord and Saviour Jesus Christ."

We are pleased with the teaching of the chapter on the Christian Revelation. Individualism is so rife even among those who labor under the appellation of "High Churchmen," but better times are ahead if more of our clergy would approach their work in the spirit of the following: "We have no right to pick or choose this or that from the truths or practices of the Christian religion. We must accept the faith in its entirety or leave it. We should either accept the Catholic Church as the divinely appointed teacher of the Christian religion, or frankly leave it and invent our own religion." The author gives the whole Christian religion with due emphasis and proportion and yet, although thoroughly loyal to the authority of the Catholic Church, is neither stilted nor legalistic in his thought.

There seems no part of the Christian life that Dr. Delany has failed to discuss, touching upon such subjects as Repentance and Forgiveness. Money and the Soul, Our Earthly Companions, Mary and the Saints, Recreation and Joy. In these days of the revival of Blue Laws on the one hand and the utter secularization of the Lord's Day on the other, the chapter on the Observance of Sunday will help those who desire to keep that day sacred without being gloomy. The author rightly points out that our obligations on Sunday are to attend mass and to rest from work. Any recreation which is allowable at other times is allowable then, so long as it does not interfere with the fulfilment of the aforesaid duties by ourselves and others.

The chapter on Sickness and Pain is also of opportune value at this time of so much misguided but well-intentioned zeal for the alleviation of suffering. Pain and sickness are not the work of the devil but come from God and are allowed by Him. We should use every remedy, whether physical, mental, or spiritual in its nature, but must be ever mindful that the one thing which we are seeking, be it in health, sickness, or death, is that His will be done.

The book is fresh, the style clear, the illustration appropriate. It is such a book as many a priest has desired for his own use but more especially for recommendation to the souls under his care.

J. H. G.

Religion and Business. By Roger W. Babson, President of the Babson Statistical Organization. New York, The Macmillan Company, 1920.

Mr. Babson's name is well known just at present, and it is likely that his book will be widely read. It should be understood that the author speaks from the point of view of a business man; that he is a Congregationalist; that he makes no pretence of theological knowledge, for which he has little taste or liking. He is in earnest and desires the good of the man of business, and the prosperity and progress of what he considers the church. But he misunderstands the Christian church; and, we think, is entirely and wrongly hopeful of its possible influence upon business and affairs. A few quotations will enable readers of this Magazine to see that the volume cannot possibly be of real service to them; either in business or in religion. Some day the best religion will be evolved; Catholic, Mormon, Mohammedan, Buddhist, it may be. The fact that they have dominated the world will prove the soundest theology. The religion that wins out, will be the best. The church will cease to build shrines of stone and will build factories, operate gold mines. The surviving church will be the one that teaches its people to produce. "It seems crazy to the business man for a group of ministers or bishops to get together and vote on such questions as the 'Divinity of Jesus' or what are Jesus' wishes in connection with marriage, divorce, interest, charity, or any other subject."

Yet "religion is the great undeveloped resource of America today." The business man considers it "bad enough for us church people to pretend that we ourselves know what God is, and what are His plans" without forcing this opinion on others. Here is Mr. Babson's explanation of the Blessed Sacrament: "at another time, Jesus held a supper. It was the last supper before His death. At this supper, He suggested to His disciples that once in a while they get together in the same way and hold such a supper in remembrance of Him." There is a suggested progress of Interchurch legislation. Proposal number 1 under "restriction of marriage" is entitled "Elimination of defectives."

The author is surely sincere, and not selfishly desiring to steal religious energy and put it to work for big business; but his ignorance of the Christian religion is extensive, and his knowledge of theological terms limited—as when he urges faith for use in financial investments! P. R. F.

The Ethiopic Didascalia. By J. M. Harden, B.D., LL.D. London, S.P.C.K., New York, the Macmillan Co., 1920.

This volume is one of the useful *Translations of Christian Literature, Oriental Texts*. It gives us one of the ancient books of instruction. These books are extant in many languages; and they all seem to go back to one Greek original. The best known of the Greek treatises are the "Didache" or "Teaching of the Twelve Apostles," composed probably in the latter part of the first century of our era, and the "Apostolic Constitutions" which, in their present form, date from the fourth century A. D. It is these books, or books of like contents, that are the sources of all the later books of instruction. In this volume the translator has prefixed to each section the number of the chapter of the "Apostolic Constitutions" that correspond to it in contents. This is a great convenience to the reader who wishes to make his own comparisons. But Dr. Harden leaves unsolved the question whether or not these Constitutions are the source of the Didascalia. In this he has acted wisely as such questions are not always easy of solution. The probability is that the Didascalia has been translated from some Coptic version of a Greek book of instructions, based ultimately on the Apostolic Constitutions, perhaps not uninfluenced by the Didache. Of course we know that the Church of Ethiopia was, in all things, entirely dependent on that of Egypt.

The author's introduction, while brief, is scientifically adequate. The translation is well made; and we know, from personal experience, the difficulties that confront the student of these Ethiopic texts. For the first twenty-two chapters, Dr. Harden had before him the pioneer translation of Platt. But the last portion, chapters xxiii to xliii are here presented to the English reader for the first time.

To all who are interested in the literature of the early church, and especially in her teaching on faith and practice, this little work is cordially recommended as trustworthy in its statements and remarkable as a translation.

F. C. H. W.

Evolution and Social Progress. By Joseph Husslein, S.J., Ph.D. New York. P. J. Kenedy & Sons. 1920. pp. 287.

"His body would be covered with hair or fur, except on the palms or soles of his feet. On his head the hair grew long and thick, and was continued in all probability down his cheeks and chin to form a combined beard and whisker

fringe. We do not think he had much of a mustache, but probably his eyebrows 'beetled.' The hair was wavy or curly; it may have had a tendency to be lank, straight, and stiff on the head, but this is doubtful. It was not so woolly as that of the negro. His children probably had a rich Titian red or bronzy coat of fur, like that one sees on young Galloway cattle. In the epidermis (vulgarly the outer skin) as well as in the hair were both black and orange pigment, but on the whole he was probably moderately dark-skinned."

The author quotes the above from the work of a learned professor. It is a description of one of our remote ancestors. The pretty portrait of the Pliocene babies is especially convincing.

All of us who have attended college during the last generation or two have been subjected to a sort of hypnotizing process on the subject of evolution. Learned persons (generally with German degrees) having, by the weight of their erudition, reduced us to a passive and receptive state, we were made to swallow all the dogmas of evolution, commonly in their most materialistic form. It is a wholesome thing to be brought out of our trance. A little ridicule makes a good flick of the towel to wake us.

Evolution is probably true, but we must never forget that much of it is still theory. Where the evolutionist keeps to ascertained facts Christianity has nothing to fear, and Fr. Husslein points to the names of many great evolutionist scientists who are loyal members of the Catholic church. But what we are commonly taught at school and college is *materialistic* evolution, which is a philosophy of a godless universe of uncreated force and matter, whose foundation is a mass of unprovable generalizations made from dubious and highly contested data. Among its contentions which still remain to be proved is our descent from those Pliocene babies. The missing link is still very much missing,—despite the small piece of skull, two molar teeth and the thigh bone found scattered forty-six feet apart in a Java river bed.

If *materialistic* evolution is true of course there is no God (at least no God that Christians could recognize as such), and if there is no God there is no moral code except the baldest hedonism. Look out at the world as it is today and one sees just what the propaganda for this sort of "science" is producing. Propaganda it surely is. These impartial and unbiased professors of materialism pursue our old theistic beliefs with a determination that would be fiendish if it were not frequently funny.

The book is a valuable one. One might prefer it a shade less rhetorical and its citations more detailed.

H. K. P.

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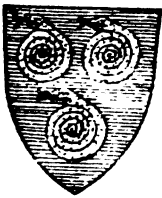
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Editorial Policy

EVERY periodical journal must have a definite editorial policy. There can be no such policy if articles on every conceivable subject written from every possible standpoint appear in its pages. There should be distinctive principles for which the magazine stands and the articles, editorials, and book reviews should be in accordance with those principles. The editorial policy binds together the various contributions and gives the impression of unity and solidarity to the publication. Otherwise the readers would be bewildered and confused and would sooner or later grow weary of reading such a hodge-podge of conflicting opinions.

This does not mean, however, that each article in the magazine must be written by someone who holds precisely the theological or philosophical view of the editor. The point is that all the contributions must at least be orientated in the same direction. Each writer may contribute some positive suggestions referring to certain positions or principles with which the editor is in sympathy. These suggestions however must join the procession, as it were, along the line of the magazine's policy; it is very essential that they should not be colliding and clashing with the procession by moving in the opposite direction.

One of the best illustrations of a harmonious editorial policy that we know of is to be found in the new monthly entitled *Theology*, "A Monthly Journal of Historic Christianity," edited by the Rev. E. G. Selwyn, M.A., and published in London by the Society for Promoting Christian Knowledge, and in New York by the Macmillan Company. Its subscription price is only \$7.20, post free. We would gladly make our own the following statement of policy given in an editorial in the February number:

A generous notice of *Theology* which appeared in the *Times Literary Supplement* for January 20 calls for a word of comment. The reviewer was quick to discern in our first six numbers an Anglo-Catholic basis to the Journal, but added that many contributions had appeared from writers who were in no sense members of that school. We stand by both these elements of policy. The alternative to the first of them is that the Journal should have no point of view at all, or else that its point of view should be purely opportunist. We should regard both these expedients as inconsistent with our title: theology which is not in vital relation with some corporate and practical way of life seems to us unworthy of the name. At the same time our purpose is not mainly controversial, but constructive; and that we believe our articles have shown. As to the second feature

noted by the reviewer, the diversity of contributors, the reason is that what we want is knowledge, and for that we go to the best experts we know of, to whatever communion they belong, or even if they belong to none. We believe that every tradition of study which is seriously and sincerely seeking the truth will eventually come to confess the Church as its "pillar and ground"; and we therefore welcome learning of every kind.

Is the Freedom of the Press Possible?

IN that highly entertaining book, "The American Credo," by Messrs. Nathan and Mencken, it is boldly asserted that "there is really no such thing as an honest newspaper in America; if it were set up tomorrow it would perish within a month. Every journal, however rich and powerful, is the trembling slave of higher powers, some financial, some religious, and some political. It faces a multitude of censorships, all of them very potent. It is censored by the post office, by the Jewish advertisers, by the Catholic Church, by the Methodist, by the Prohibitionist, by the banking oligarchy of its town, and often by even more astounding authorities, including the Sinn Fein."

There is undoubtedly much truth in this indictment. It applies especially to newspapers and periodicals with huge circulations, that are supported mainly by their advertisements. It may be laid down as a general rule that the fewer the advertisements, the more free and honest are the utterances of any publication. Just at present we should say that religious journalism is the most unmuzzled and untrammelled of any journalism to be found in America. We have emerged from the period when almost every family subscribed to a religious weekly; consequently the religious

weeklies are not so attractive to advertisers as they used to be. From long acquaintance with their columns, we should say that editors of the *Living Church* and the *Churchman* are as fearless and honest in the expression of their opinions as any editors in the country. They are not even pro-English, nor pro-capitalist, nor pro-snobbish, as some recent meagrely informed critics of the American Episcopal Church might accuse them of being. We believe that they would not hesitate to publish an honest statement of facts bearing on any public or social or political controversy, no matter whose feelings might be hurt thereby.

As for our own humble function in the world of ideas, we do not hesitate to say that we are afraid of nobody. Neither labor unions nor capitalists, neither anti-saloon leagues nor liquor dealers' associations, neither Irish nor English, neither militarists nor pacifists, neither Catholics nor Methodists, neither low churchmen nor broad churchmen nor high churchmen, neither Jews nor anti-Semites, can terrify us in the slightest degree. Let anyone try it if he dares, and we shall expose him as a foe of free criticism and an enemy of the people.

What Is a Liberal?

MR. Harold Stearns, in his "Liberalism in America," quotes an interesting definition of liberalism by Mr. Max Eastman:

To be liberal is to be able to enter with one's imagination into any point-of-view that is proposed. This is a dangerous gift, but it is not fatal if one has the courage to stand by one's own point-of-view to the end—if one has the courage to suffer a personal defeat. A true liberal is one who when he repudiates an idea does so as one who

knows what it is to believe it. And when he accepts an idea, he *knows what it is* to reject it. He knows by a sympathetic intellectual experience—he is to that extent gifted with imagination and curiosity.

This appeals to us as an excellent definition. The term “liberal” should be used to describe an attitude of mind rather than a body of opinions. There are two contrasted classes of mind, and the minds of most of us belong to one or the other class. They are the liberal mind and the closed mind. Whether we belong to the liberal-minded or the closed-minded class may be due to congenital causes. We cannot say as to that. Though our sympathies are with the liberal-minded, we must admit that there is much to be said for keeping the mind closed—particularly when it has laid hold of God’s revealed truth. In that case it may be an excellent idea to avoid the draughts of erroneous doctrine and dangerous sophistries, by keeping the doors and windows of the mind shut. We prefer however to take our chances with the draughts.

One may rightly apply the term “liberal” to almost any type of thinker. A man may be a liberal Protestant or a liberal Catholic, a liberal radical or a liberal conservative, a liberal unionist or a liberal capitalist, a liberal Democrat or a liberal Republican. There are broad churchmen with liberal minds and broad churchmen with closed minds. We must however use these terms with discrimination. It would be an abuse of language, for example, to apply the term “liberal Catholics” to one who believed merely in certain selected Catholic doctrines and practices and rejected the rest. In that sense a “liberal Catholic” would be a contradiction in terms. A liberal Catholic is a Catholic who can enter with sympathy and understanding into any point-of-view that is proposed. Baron von Hügel and the Abbé

Bremond are liberal Catholics. If M. Bremond were not a liberal Catholic he could never have written the immensely valuable work on "*Histoire Litteraire du Sentiment Religieux en France*" of which thus far five volumes have appeared. The late George Tyrrell was a liberal Catholic until he ceased to be a Catholic and became a Modernist. Dr. Charles Gore is a liberal Catholic. So is the Bishop of Nassau.

As Mr. Eastman has said, liberalism is a dangerous gift, but not necessarily fatal if one has the courage to stand by one's convictions to the end. There is no reason why one should not hold doggedly to all points of Catholic doctrine, and yet be open-minded enough to try to appreciate the intellectual position of all sincere modern thinkers who are opposed to that doctrine. Indeed we venture to say that one liberal Catholic can do more to make the Catholic faith acceptable to modern men and women than a hundred Catholics with closed minds.

American Tendency to Uniformity

PROFESSOR George Santayana, in his recent book on "*Character and Opinion in the United States*," maintains that life in this country is a powerful solvent, which tends to bring us all to a uniform level. "We are all stamped," he says, "with an unmistakable muscular tension, cheery self-confidence and habitual challenge in the voice and eyes." The same influence "seems to neutralize every intellectual element, however tough and alien it may be, and to fuse it in the native good-will, complacency, thoughtlessness, and optimism."

By way of illustration he chooses the many million adherents of the Church of Rome, and shows how completely they have become amalgamated with the American spirit. Whether we wholly agree with him or not, we shall certainly be willing to admit that the following passage on page 47 is a brilliant bit of characterization :

This faith took shape during the decline of the Roman Empire; it is full of large disillusionments about this world and minute illusions about the other. It is ancient, metaphysical, poetic, elaborate, ascetic, autocratic, and intolerant. It confronts the boastful natural man, such as the American is, with a thousand denials and menaces. Everything in the American life is at the antipodes to such a system. Yet the American Catholic is entirely at peace. His tone in everything, even in religion, is cheerfully American. It is wonderful how silently, amicably, and happily he lives in a community whose spirit is profoundly hostile to that of his religion. He seems to take stock in his church as he might in a gold mine—sure it is a grand, dazzling, unique thing; and perhaps he masks, even to himself, his purely imaginative ardor about it, with the pretext that it is sure to make his fortune both in this life and in the next. His church, he will tell you, is a first-rate church to belong to; the priests are fine fellows like the policemen; the Sisters are dear noble women, like his own sisters; his parish is flourishing and always rebuilding its church and founding new schools, orphan asylums, sodalities, confraternities, perpetual adoration societies. No parish can raise so much money for any object, or if there are temporary troubles, the fact still remains that America has three Cardinals and that the Catholic religion is the biggest religion on earth. Attachment to his religion in such a temper brings him into no serious conflict with his Protestant neighbors. They live and meet on common ground.

Music, Dancing and Dress

WHEN the prodigal son returned from his wanderings, he was welcomed with music and dancing. We are not told what manner of dress the dancers wore. When the

elder son came in from the field and heard the music and dancing, he was angry and would not go in. It is to be feared that some of the modern critics of dancing bear considerable resemblance to the elder son. They refuse to sympathize with pleasure in any form, even when it is provided for the returning prodigal. They have inherited the Puritan contempt for all the gaieties of life. We wish at the outset to disassociate ourselves from such critics by saying that in our opinion dancing is a legitimate form of amusement for Christians, and that it may quite properly be accompanied by lively and alluring music.

It is interesting to note however that the prevailing modes in music, dancing, and dress, appear to have a distinct negro character and may undoubtedly be traced to a negro origin. Those sections of the negro race which were brought to these continents for the purpose of supplying us with slave labor have finally triumphed over their white oppressors by imposing upon us many of their cultural standards. The syncopated music of the Jazz band is negro music. Some of the latest dances, which consist chiefly in springing up and down on the toes with jelly-like and undulatory movements of the body, are negro dances. The dress of the younger women, which approaches as near the unadorned state of nature as our climate will allow, resembles more and more the way in which the women of the black and brown races adorn themselves. If these things do not represent a step backward in civilization, then at least we ought to revise our traditional dogma as to the supremacy of the white race.

In regard to the way in which women dress today, we refuse to allow ourselves to become unduly excited. If we do

not like the fashions that are at present in vogue, we need not be distressed; for the fashions of tomorrow will be different. Moreover we must not forget that the manner and the degree of clothing the human form are largely matters of convention. A bathing suit is conventionally proper for the bathing beach, but not for a dinner party. If we lived in the South Sea Islands, we might easily become accustomed to going about with a minimum amount of clothing, and would not consider ourselves immodest. The real objection to appearing in public in a state of nature is not that it would be immoral, but that it would be undignified. The less the human form is veiled, the less inclined are we to render it honor and respect. It has been traditional for all people who occupy positions of authority and dignity, such as kings or judges or priests, to wear garments that come down to their feet. This has had the effect of inspiring people with greater respect for their office. The more a man exposes his legs, the more he loses in dignity.

St. Paul gave directions that women should "adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works." We wonder what he would have thought of bobbed hair. In any case his advice seems to have had little effect upon women from that day to this,—unless we except those who are in the religious life. Why then should we be so bold as to think that anything we can say will temper their mad desire to cut off their hair and shorten their skirts? Let us use moral suasion wherever we can. There is really no cause for a panic. In any case our most formidable ally is the northern winter. God help those who live in the south!

The Society of the Nazarene

IN justice to the Reverend Henry B. Wilson of Boonton, N. J., who is the founder and director of the Society of the Nazarene, we feel that it ought to be widely known that his work is not in any way connected with the work of Mr. Hickson. The sensational methods used by Mr. Hickson while he was in this country were disapproved of by the Society of the Nazarene. While we do not agree with all of the pre-suppositions as expressed in the publications of the Society of the Nazarene, especially the assumption that God has nothing to do with sickness, nevertheless we believe that the Society is doing much excellent work in bringing the healing power of Christ to bear upon numerous cases of sickness and suffering. We heartily believe in the power of faith to heal the sick; we believe in the restoration of the sacrament of unction as well as in the laying on of hands and the ministration of the Blessed Sacrament to the sick; and we believe that repentance is necessary to remove the obstacle of sin in order that the healing power of Christ may have free course. In all of these respects we sympathize thoroughly with the purposes and work of the Society of the Nazarene and we hope that its helpful mission will not be impeded by what many people consider unwise and questionable methods used by Mr. Hickson in his healing missions. The work of the Society of the Nazarene is certainly in keeping with Resolution 61 of the Lambeth Conference:

We therefore urge upon the clergy of the Anglican Communion the duty of a more thorough study of the many-sided enterprise of prayer in order that they may become more efficient teachers and trainers of their people in this work, so that through the daily practice of prayer and meditation the corporate faith of the Church may be renewed, and the fruit of the Spirit may be more manifest in the daily lives of professing Christians, and the power of Christ to heal may be released.

The Perilous Pursuit of Unity

REV. FREDERICK S. PENFOLD, D.D.

RELIGIOUS unity is only a hackneyed subject so long as it is discussed along conventional lines and it is along these lines that it is usually discussed. It is like the appeal to patriotism in its unfailing power to win applause and elicit enthusiasm. The assertions that unity is highly desirable and that everyone ought to do all in his power to bring it about strike upon the ear of the public with the same impact as do appeals to their interest in the "grand old flag"; "Breathes there a man with soul so dead, etc.?" Certainly not. No such person breathes, or if he does he dare not acknowledge the fact. But beyond the effervescence of this surface enthusiasm little is accomplished. For it is impossible to stir men deeply with the striking of chords of notes already very thoroughly struck: the notes that cover what is conceded on all hands—to wit, that a united Christendom would revolutionize missionary progress and make unprecedented headway against the forces of evil, that economically, spiritually and socially the divisions of Christendom are little less than crime; that the taint of schism renders nugatory much of the finest and most sanctified effort now being made; all these things are conceded everywhere and by all. To discuss them however fervidly and to the accompaniment of whatever applause gets nowhere because the changes have been rung enough on these bells. Yet to discuss unity from any other standpoint is to invite disapproval because such a discussion must sound pessimistic and negative. It is the throwing of cold water upon a fire which had better be kept burning brightly.

Yet it is to be doubted whether any worth-while results can ever be reached without looking the facts squarely in the face—that is to say examining into the reasons why unity is desirable—the ground for hoping it can ever be accomplished and the practical steps by which there is any hope of achievement.

It may very well be that we are in the stage of working up general desire for unity: that just so much of platitudinous sentiment must be talked, to bring all Christians to the point where they are willing to be interested in unity at all. But if so it is no more than a preliminary stage—even if it be *all* of that stage, which may be doubted. The next step remains to be taken and that step must be the looking over of the ground and the taking into account what obstacles have to be surmounted and what distance traveled; not to mention the strictest and most minute examination of the hope of unity—that is to say—what sort of unity is desired and why that particular sort would be desirable, and on what grounds rests the hope that it may be brought to pass. I have said that such discussion must sound pessimistic; however, it merely sounds so. In the same sense it is pessimistic for the tailor to look some times at the written dimensions of the garment he must make instead of keeping his eyes on the hopelessly inadequate bit of cloth out of which he must cut it. It makes the coat no smaller to measure it. It makes the cloth no larger to gaze raptly upon it. It is certainly an advantage for the tailor to acknowledge at an early stage in his operation that more cloth is necessary. Having these considerations in mind I proceed to speak of certain aspects of religious unity—as an ideal, as a possibility and as a menace.

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I think it need not be debated that a great deal of effort and talk directed toward unity is put forth by people who concede that religious unity is going to come about of necessity: that religious unity is certainly coming in the world; that it is part of the divine plan and that there is no escape from it. And like all necessitarianism it works in one of two ways. Manicheism made matter necessarily evil—therefore I may punish my body by indulgence and so destroy it or I may mortify and distress it by asceticism. Universalism makes my salvation certain—and consequently I may cast up accounts and decide whether I will have it soon, and spend what I can of the interim in more or less strenuous righteousness, or have it late and employ all the time in my control in the following of my own sweet will. Likewise a necessary unity has merely to be awaited or else to be striven for at any sacrifice and with any painful effort. What must be, must be. If the scattered sheep of God are to be gathered into one earthly fold *nolens valens* and none of them left strangers and wanderers, then I may either let them run wild with perfect confidence in their finally being found and restored or else I may follow them feverishly with the materials of a new fold under my arm ready to erect it wherever the thickest crowd of them seems to be gathered. In a word necessitarianism makes too much wrongly directed activity or else it destroys whatever activity might be. A certainly coming shower in a rainy country causes no excitement. But in a dry country the inhabitants set out hurriedly any sort of vessels to catch the water—whatever is available—suitable or unsuitable—even if, when the water is caught, it may be useless because of the vessels in which it fell.

This idea, right or wrong, of the necessity of religious unity doubtless arises chiefly from the fact of our Lord's prayer that His disciples might all be one. It is easy to concede at once that since our Lord asked for it, it must come to pass. But I believe the matter debatable. Our Lord's prayer is just one of countless expressions of divine desire. Uttered indeed under peculiarly touching circumstances—but no more enlightening regarding divine longing than many another. To speak frankly and without irreverence, there are a great many things desired of God which He has never had—so many, indeed, that the natural inference regarding God's will in many instances is that it is meant to be finally accomplished under the conditions of eternity and not under the conditions of time and space. He is to present the church to Himself a "glorious church, not having spot or wrinkle or any such thing." But how can this refer to anything prior to the final restitution of all things? In a sinful world a church which is the sphere of spiritual progress must be to some extent corrupt and tainted with the thing it operates to cure. The term church covers a sphere or condition extending from sanctity and perfection at the top to that lowest stratum where the idea of God's will enters weakly and at rare intervals, like a minute sunbeam penetrating once in the twenty-four hours through a chink in the wall of a dungeon. The church is a workshop, not a wareroom. There must be in it, under conditions of mortality, unfinished pieces of work. Its perfection is potential in that it is perfectly adequate for the work. Its perfection can not become actual until the work is all done. Not only is the church an agency in the sphere of probation—but it is the chief instrument of probation. The law entered that sin might abound—and not only the Mosaic law but also the

law of Christ. The first demonstrated sin to the world—convinced the world of the inevitableness of sin without grace. The second not only generally convinces of sin but in particular convicts of sin. The first showed that all men are prone to sin. The second shows which men are prone to it even after God's grace has shown it not to be ineluctable. this probation is a process—a progression. It is not an act—not a thing done in the thinking of God. Human free will is an element in it and, indeed, the only element whose action, humanly speaking, can not be predicted. Either this is true or Universalism is true. They can not both be true. And if the catholic idea of the church is a verity then the perfect church is the church as she will appear when God has accomplished the number of his elect. And consequently the fulfillment of God's desires must be delayed that long. It is His own arrangement—he could make it otherwise if he would. But in giving to men an uncoerced will He has submitted to conditions such as we know and, in a manner of speaking, the accomplishment of his desires, like the satisfaction of the best human aspirations, can only come after much tribulation.

There is no valid reason why it should be supposed that the visible unity of Christendom is an exception to this state of things. Schism is pre-eminently the demonstration of self will. Rather than partaking of the nature of sin or being a phase of materialized sin, it is *the* sin. In it is revealed the very essence of sin rather more bare-facedly than in other forms of human self assertion. Let me say, parenthetically, that by these statements is intended only genuine schism. There is much actual schism which is not formal and much practical schism which has its origin in the most satisfying humility and the most genuine sincerity. But

so far as schismatic appearance indicates schism proper it is the carrying of the differentiation of human will from divine will into the very center of the saving activity of God. "Shall I take the members of Christ and make them the members of an harlot" says the apostle. The heinousness of sin therefore is the dragging into the mire of the renewed nature of man. The sin of schism is the very rending of the Corpus Mysticum. Mortal sin separates the individual from God until it is repented of. Schism is an attempt, wittingly or unwittingly, to separate men from God by companies, by nations, by hemispheres. It is, I think, idle to allow that sin in any form can exist in the church while she does her work and at the same time to discriminate against one sin that is essentially sinful. That is, it is indefensible to hold that up to the end of this dispensation every or any sin will be found in some form in the field of wheat, but that the particular tare of religious division will have disappeared before that time.

Straightway someone answers—But the church is dependent upon her unity for the accomplishment of her divine mission. This is only partly true. To make it absolutely true is to shut God up in the church and postulate that He has built Himself into it to such an extent that He can only act within its scope. It is perfectly true that the church can not do divided all she might do were she united. But she can do something. She works now and does good work in spite of imperfections innumerable. Crippled and weakened and reduced by sin she yet does what work she accomplishes quite as well as the best work she could possibly do. An arctic glacier sloughs off from itself a field of ice whose dimensions are to be stated in furlongs or leagues. The currents drift it southward into warm seas. It is

broken on the rocks and other icebergs; it floats about for months—years may be. Gradually its bulk reduces and shrinks. It is melting. But the last cubic millimeter of it will remain at the temperature at which it congealed, until it melts. It does not warm through; itself is not heated. Molecules of it cease to be ice. That is all. Whatever there is of it is ice to the last. And it must be so with the church. Just as whole Christ is in every particle of the Eucharist so is whole Christ with His grace and His truth in whatever there is of the church anywhere at any time. "When the Son of Man cometh, think ye that he shall find faith on the earth?" Maybe not—very probably not. But so long as any of the church is here there will be in that remnant all the church there is or could be—so far as its utility to the needy soul is concerned.

Nor can anyone say that the divided church is an absolute dirimens to the accomplishment of God's will in salvation. I can not for myself, conceive that God would let men wreck His plan for the world—at least, wreck it beyond His own power to repair. There is a proper revealed way of extending the kingdom of God. We are nowhere assured that that is the end of God's resources. The sacrifice of Christ, by which redemption is made possible, is done once and for all and we know it can not be done again. Therefore, since it represents the last use of the purchasing power of God, He will not allow men to fritter it away in such manner that anyone who might or would profit by it shall be cheated of that benefit. The church is not only the method of salvation—the church is salvation. But not, necessarily, the church militant. This is the passing phase of the church. There is another phase, a final phase which will not pass. The purpose of God is to gather His elect into

that. If it cannot be done by the revealed method, then it will be done by some uncovenanted method. True enough, woe to him by whose self-will the revealed method—what one might call the natural method—has been frustrated or ignored. But it is hard to believe that God has so utterly committed himself to man's stupidity, selfishness and maladroitness that He can do no more to save a given soul than self-willed or besotted men will allow Him to do. We cannot shut up God's bowels of compassion whatever we may do to our own. The divisions of Christendom are the monstrous corporate sin of the race. But they cannot prevent the salvation of one single soul which in God's omniscience will follow a lead which God will show. One feels, therefore, that unity, while it may or may not happen in this dispensation, is not of the *esse* of the church, but of its *bene esse*. There is, whatever anyone says, an invisible church. It is not the organ of Christian propagation nor the orifice for either grace or truth. But it exists. It is within the visible church and without the visible church. And in that unseen church is genuine unity—the unity of God Himself who is the center and focussing point of all spiritual power as He is of material power. His material universe is one and His spiritual universe is one. They are one in Him and by Him. It is a unity, perfectly impregnable against human sin or human clumsiness. Man cannot hurt it. Man cannot make any impression upon it one way or the other. So that to feel, as many seem to feel, that dividing Christendom is the equivalent of partitioning off heaven or building barriers in the spiritual world is quite uncalled for and utterly presumptuous. Dividing Christendom is simply and solely endeavoring to frustrate the revealed

way of salvation—it is not defeating it nor is it really conceivable that it should be.

These considerations are not a defense of disunion. They are an endeavor to elaborate the proposition that religious unity is not bound to come in this world. It is desirable beyond the power of language to state. But if it has not *got* to happen then the attitude of Christians toward it is very different from what that attitude would be if unity were an assured fact. If it is bound to come we should be justified in seizing any form of it that presented itself on the chance of that being the guise in which unity ought to appear, hoping that an imperfect and unreal unity would some day blossom out into perfection and reality. If it has not got to happen then we ought to watch carefully lest spurious unity should creep upon us unawares. We must be careful lest we “have the form of unity but deny the power thereof.”

If, then, religious unity will not come in spite of us or independently of us, and the bringing about of it will be in a large measure through the instrumentality of men, we are bound to exercise circumspection with regard to the sort of unity toward which we shall direct our efforts. I maintain that the type and essential fashion of that unity is already determined. Our Lord's prayer for unity may or may not be answered in this world. But a corollary of that proposition is that whatever unity, if any, comes to stay—that is, whatever unity is allowed of God to transpire and fulfill the divine conception of unity within its own terms—must be the sort of unity for which He prayed. And that is the unity that exists between God the Father and God the Son. “That they all may be one as we are.” And again “That they all may be one as thou, Father, art

in me and I in Thee, that they also may be one in us." No unity can be more perfect than that between the persons in the Godhead, and yet this is the unity which is asked for the church. As the Fatherhood in the Godhead is the type of all fatherhood, as the love between the Persons in the Godhead is the original uncreated love from which all created love is derived, so the unity of mind and will between the Persons of the Godhead is the pattern of all unity of purpose and will in all intelligences. And more: these, as one may say, psychological, demonstrations of unity proceed from a unity of essence and of hypostases. What is prayed for then, for the church, is a form of unity existing in the very being of things unified. A unity of purpose and will and love is to be no more, however highly rated, than the functioning or necessary outward manifestation of a unity as deep as the common creative and redemptive force in operation upon the things unified. And, therefore, the essence of that unity is in activity external to men, that is to say, in God Himself. If religion is, as it must be, a reconstructive effort and a process of restoration, it is the endeavor to place things again on a footing where they may be called a real universe—a scheme of things radiating from a common center. In other words, restoration is the re-establishing of a connection between the center and the separated thing. The broken parts must be put in place again so that they may rotate about God as they were seen to do in the eternal will to create. It is patent that God cannot be left out of this transaction. Our whole soteriology hinges on the fact that what Christ did was done because man could not do it himself. Divine love made the act a necessity after human self-will had given the occasion. I cannot redeem myself without God—that is, I can-

not rejoin myself to God without God's help. The church is that scale of degrees by which the race is reunited to God—that is, brought back to its proper place in the scheme of the universe. If there is a oneness it is the oneness of God with souls in which the process is operative. Everything else is separation and schism. Everything else is isolation. If there is one soul perfectly reacting to the redemptive and restoring force that soul and God are the spiritual universe so far as it is shown in perfection. And if all the world beside is united into an inconceivably compact solidarity, then that solidarity is division and schism and a rending of the spiritual universe. Remember, we are talking about the unity for which our Lord prayed and our rational deductions from the terms of His prayer and what else we know of the scheme of salvation. Whatever may transpire in working toward unity is worthy or unworthy just as it happens. We are discussing now that unity toward which men should aim. And, manifestly, there can be nothing to aim at but real unity. Missing the mark, of course, will retard the process. Aiming at some other mark is delaying the first step in the process.

If these postulates are sound (we may call them assumptions, though I believe they are hardly debatable), it follows that a unity which is not unity unless it be oneness in God, can only be brought about by uniting spiritual units to God. Therefore their unity in or with each other is without value or efficacy or finality unless it be a unity in each other which subsists first in their unity with God. "I am *the* vine—ye are *the* branches." The vine is not the sum of the branches; also the relation of branch to branch is in the common connection with the vine. Grouping congenial and homogeneous branches does not consti-

tute the vine. Itself must exist before the branches and the real life of the whole is at all times its own.

By this basic thought much light is shed upon all notions of a unity which shall be the product of federation. If a federation of units or of organizations could produce unity it would be a fitting objective for sacrifice. But if it cannot give such unity as is final in form and positive in effect why strive for it? The answer is ready—that federation is a predisposing step; that it prepares the ground for the genuine article; that it propagates the idea and hope of real unity. With this reply I quarrel irreconcilably. To propose a unity which is not a unity is to do nothing but cloud the issue. We have now to fight against the purely psychological reasons why a given man is bound to a given sect—reasons of the most powerful sort, though intangible. The federation would but create a soil in which still more cogent psychological attachments would flourish. If a man will obstruct human freedom for the sake of a sect, what will he not do for the sake of a confederation for which he has already sacrificed the sect? Also it has taken centuries and infinite labor to bring men to see that there may exist a reason for seeking freedom from sectarian bondage—that is, bondage to a sect. It is too much to ask that he do all this over again. It is a *volte face* that no man ought to be able to accomplish more than once without harm to his character.

Further, to ask him to federate is to ask him to act upon a motive much less worthy, though at first sight more rational, than the motive that made him a sectary. The founder of his sect believed the old church to be one of several things, utterly lapsed, hopelessly corrupt, incomplete, overlaid with error, incurably erastianised. The

only trouble with these things is that they never were facts. They were false premises leading to a conclusion that would have been sound if the premises had been sound. Certainly the conclusive defection of the old church is sufficient reason for beginning at a new point in fervor and purity. But federation rests upon an entirely different basis. Here we have contrasted with the new, or purer, or more complete revelation of the reformer or sect founder, a proposal of an utterly human sort. Its motive must manifestly be not to establish a difficult truth, but to gain acceptance for an easy compromise. The sect began in a tour de force against the whole ecclesiastical world. The federation comes into being by reason of the willingness of men to give up the ideal of elevation in the interests of an economic and simplified peace. In the final stage it must be the death blow to zeal. There must be in it the end of propaganda and of the spirit of martyrdom. There is nothing to die for in what is no more than a *modus vivendi*. In seeking to live it is preposterous to die. Federation is the essence of "let-down" for all concerned.

In short, and as a by-product, federation must bring into being an attitude toward religion vastly inferior to that which, while it makes a peril of sectarianism, yet gives value and worthiness to sectaries. And all the while the matter of drawing men near to God in a unity of which He is the bond is farther and farther away. But of these points more hereafter.

One should not pass over the question of federation without asking some pertinent questions.

If federation, in the form in which it has been offered, is merely a *modus vivendi* for religious sects, then it is not even an attempt at unity. To prove that sects can do

business contemporaneously in a given territory with the minimum of prejudice to one another by means of conventions entered into by them is accomplishing no more than pointing to, let us say, the Y. M. C. A. and a distillery in neighboring city blocks. These two institutions prove that entities who pay taxes and submit to common laws can continue to follow diametrically opposed ideals without conflict. Any two intelligences can exist under laws to which both defer, however mutually contradictory their purpose. Federation in this stage is not even a first step toward unity.

To make federation effective as a unifying process or as a vestibule to unity there must be some search for a common ground. So far as there exists any common ground among Christian bodies now federated or seeking to federate it is so nebulous or so axiomatic that it has not yet touched the vitals of any organization concerned. In consequence federation has not accomplished anything good or bad save a certain lubrication of abraded parts of the body ecclesiastical. Obviously the common ground is not sufficient as a basis for any sort of solid union. But to extend that common ground means concession—mutual concession. That is, compromise. Now, what is to be compromised? Nothing less than points of difference between one philosophy of how the world is made and another philosophy of how the world is made. How are these matters to be compromised? The right to exist which each has enjoyed is the thesis that each is absolutely right to the exclusion of all other conflicting theories. Compromise means, then, that all are more or less wrong and more or less right. Complete rightness is to be found in, to borrow a term from the arithmetic, the greatest common divisor. And, more truly

here than elsewhere, the greatest common divisor is that number that will divide all without a remainder. Surely there will be no remainder. For what is left will be, when all is said and done, a convention of men. It will be farewell to all hope of absolute truth. And it is better for men to believe in the possibility of absolute truth even while they hold error than to give up hope of ever having it. A doctrinal compromise is the frank agreement among men that the truth is unattainable and that, since men must believe something or go mad, they will agree to believe that which they concede is in all probability erroneous and beyond doubt most uncertain. How can good come of this? How can the world be bettered? How can unity be achieved by it? How can men be joined to God? The point is, that if we are right in our notion of what constitutes unity, then doctrinal compromise is one very certain step in preventing the accomplishment of that unity.

But let us look a little more closely at compromise as a method before we leave it. If it is ever attempted on any large scale it will be proposed to the church—indeed churchmen of all schools have already advocated it in different forms as our sop to be thrown to Protestantism. What have we to compromise? If the Chicago-Lambeth settlement is permanent then we are estopped from considering as possible subjects for compromise the Scriptures, the Creeds, the two greater Sacraments and Apostolic Orders. Well, one asks, what else is there? When one comes to examine these four things it is difficult to point to a detail of the church's system not covered by one of them. Elasticity in services and allied things is a trivial matter. Protestants are not to be caught with such chaff. And, beside, leaving out the choir offices and such, what

space is there for any real elasticity? The rigidity of the liturgy is not a sixteenth century agreement. It is the outgrowth of the contact of human nature with the miracle of the Eucharist. It has taken hundreds of years to develop and crystallize, and we have no good ground for supposing that human nature, if it started in this decade without a single liturgical prejudice, would develop anything essentially different. Western vestments may be survivals of the garments of Roman patricians. But Greek, Syrian and Coptic vestments are not. So that a beginning at this time might carry along with it vestments exhibiting an ancestry traceable to the Carpathians and to Chicago without in the least militating against the tendency of human nature to produce under the conditions of convictional emotion and convictional imagination what it has produced in the two thousand years just passed. What uniformity there is must be traced to the fact that humanity reacts under a uniform supernatural treatment in a uniform manner.

Again let us suppose, as is commonly stated, that the age and the time and the degree of enlightenment to which we have attained make it difficult for moderns to accommodate themselves to the worship to which the church is habituated. What is the real difficulty? Is it not really in the doctrine rather than the practice? The worship of Christ present in the Eucharist will not be any more palatable under any fantastic or severe symbolism to the man who does not believe that Christ is objectively present in the Eucharist. The offering of the merits of Christ's passion to the blessed Trinity, however the Eucharist is offered, will not commend itself better to the man who does not believe that Christ is so sacrificed. The quadrilateral offers in effect to protestantism that it may make altars any

shape it chooses—but protestantism does not wish altars at all; that it may dress priests how it will—but it detests priests in any dress; that it may worship how it pleases if only it will accept the Nicene Creed—whereas the protestant knows that worship is changeable at will and that the creed is not, and therefore he will have none of it. In a word, the quadrilateral is an empty offer. It is the farmer telling the painter that he may paint the barn any color he wishes so long as it is red. And yet, empty as it is, this offer is as far as we can go in compromise. We are willing to compromise anything that does not matter. We only differ from protestants in that we have more things that matter. Our church then with a perfectly good will has taken up the position defined above. That is, that unity with God is the basis of unity and that anything may be considered negligible except the things that bind men to God. The gardener may trim the hedge at the top into any form, beautiful or grotesque, that pleases him. But he must keep his shears off the roots. If the roots are injured there will be no hedge to trim.

This examination of our own position puts us in a place where we can see how seriously wrong doctrinal compromise must be, no matter what the motive with which it is undertaken.

To begin with there is a certain merit in any religious belief—one means in any act of religious believing. Abraham believed God and it was counted to him for righteousness. Belief on what is supposed to be the best available evidence is worthy and commendable and dignified. Faith is beautiful even when given to what is really unlovely. Doctrinal compromise destroys faith—destroys it utterly. There is nothing left. For thereafter the act of belief

ceases to be the substance of things hoped for, the evidence of things unseen. There can be no saving grace in such beliefs—it can not be counted for righteousness that I believe in an irreducible minimum the very form and content of which is the result of human agreement. The stream can not rise higher than its source. Abraham believed God: my consent to a doctrinal compromise is not believing God. It is, no matter what Euphemisms are employed, believing in myself. The compromise is my agreement with minds like my own. And while human minds must function on religion as witnesses, formulators, codifiers and the like, remains the fact that Christianity is a revealed religion and revelation can not come from human minds save in the manner that it has come from Joseph Smith, Mary Eddy, Alexander Dowie, or Emanuel Swedenborg; and must be open to the sort of suspicion that greets their revelations. So that in its last analysis doctrinal compromise is the general assent to the fact that there is a tradition concerning a person called Christ, who may or may not have been historic, who may or may not have been God, who may or may not have been man, who may have been anything or nothing: but that the tradition concerning Him has a beneficent effect upon human conduct; and that since it is well to preserve the tradition it is sensible to crystallize the tradition in a form which will rouse the least objection in the greatest number of persons willing to be influenced by it at all. And this is the absolute end of faith.

I would go farther and assert that the only hope of unity lies along the complete sincerity and devotion of men to error. That is, that compromise is an actual retarding of progress. That, for the final agreement of men, it is vastly better that Congregationalists should remain complete Congre-

gationalists and Calvinists convinced Calvinists, and Lutherans real Lutherans. For in that state there is a keeping alive and an encouragement of the hope that the mind which is clinging fast to what it has may sometime have that to cling to which will satisfy and give rest and security. It is idle to make a supposed contrast between authoritarians and the opposite. There is no opposite among Christians of any name or form. Everyone believes on assurance and by whatever name it is called that assurance is authority, so far as it goes. But doctrinal compromise destroys every last vestige of authority for all persons compromised. Is it at all difficult to suppose a convinced Unitarian waiting at the end of a telephone wire to get the last news from the Federated Convention where his delegates are making for him the best terms they can and hoping that in the final form of agreement he will not be asked to believe in more than two persons in the Godhead? And is it hard to answer the question—what bearing in the mind of the devout Unitarian will these findings have on the actual existence of God?

Actually, and leaving out morality which is a by-product of religion, the supernatural and undiscoverable is essential to it. The elevating force of religion will only last so long as doctrine is bigger than men. When men are bigger than doctrine then it is time to cease worrying about what anyone believes or why. And when doctrine is the result of compromise and agreement then men will be bigger than doctrine.

Whether these theses are sound is as may be. But if they are we are driven to one single hope of unity. And that is the uniting of men, one by one, to a central thing. We do not like specially the Roman term "submission"—no one likes it except the Romans themselves. But is there any

other term to describe an act whereby a man submits? Unless we are entirely wrong in supposing that Christianity is a religion once for all revealed we are bound to believe that there is a deposit of truth which is the revealing of the mind of God, both as to fact and purpose, so far as man is capable of receiving it or profiting by it. And if we are deceived in this then the whole structure of Christianity is wrong and a beginning should be made at the beginning. But if we are right then the whole question of unity is a question of waiting until men will actually submit to facts, recognize things as they are and govern themselves by that view. Without this hope Christianity appears no more than a convention, always subject to revision, always waiting on further enlightenment, in perpetual flux and not for a moment central in any sense whatever. Indeed it is quite reasonably debatable whether the economic value of Christianity as a restraining influence is not greater than its supernatural claims and whether or not that minimum which we demand of it might not be more effectually brought about by purely prudential interest and motive.

The danger then in the hope of unity is that in wrongly, if zealously, working itself out it results in the throwing away of dirty water before one has obtained clean. Our age is an age of combination and merging. The so called practical world can not see why we should not combine forces which are obviously intended to accomplish like things—indeed we have difficulty seeing why ourselves. And what we must see is that merging is not unifying and that federating is not unifying and that compromising is not unifying. A warfare waged by free-lances, independents and guerillas is surely a dissipation of energy and prolific source of confusion and postponement of victory. But to

combine these elements under one standard is of no avail if by so doing we sacrifice the high patriotism that made that independent warfare possible. Every sect stands for a real, if wrongly conceived, effort to get at and use the truth. Combination such as is offered us must stand for the giving over of truth in the interests of peace. Federation is the mutual concession that all parties concerned are without right to enforce what they believe. Federation is the acknowledgement of the limitation of one sect by another—it is the recognition that what truth I believe is relative and can have no claim on anyone else. It means that a given man or sect accepts the position that he is probably wrong in his belief, or that he consents to the equal right of some one's else error to propagate itself, or that all men are in error to some extent, maybe utterly.

And the peril of it is that it transfers the point of interest from the center to the circumference. That is to say, it becomes of less consequence where God may be and of more consequence where the largest crowd of men may be. Unity is indicated as a thing in which men touch each other, whether or not they touch God. Let us suppose that we are federated. What happens—this: that our doctrine and polity must henceforth please our confederates whether or not it more or less adequately pleases God. As thus—the effort of a church is beyond doubt the endeavor to display God to the world—in its doctrine, in its ethics, in its polity, in its worship. The great obstacle in our own age is to get men to endure these things when the flavor of the supernatural is too strong for them. The reality of religion in primitive days is the ideal—it was nearest in time and space to our Lord and, we feel with justice, more adequately reproduced Him. How far can this line be followed under a condition of

federation? No farther than is politic having due regard to federated brethren. Whatever religious organization has voluntarily taken upon itself an obligation to remember and be tender of another religious organization is thereby estopped from letting itself go along the lines of consistent self demonstration. The time will come when men will not endure sound doctrine, says the apostle. That time will come the moment federation is a reality—and moreover, we shall have consented to this unwillingness and promised to treat it with due consideration. It is apparent then that federation turns the point of interest away from God. God can not lead me because I dare not follow Him beyond bounds which I have helped to establish. He must lead me within a clearly defined sphere in which I have promised to confine my spiritual adventures.

One point more—there are different sorts of assent. Some are worthy and some unworthy. The only sort which is of the smallest value to religion is the sort of assent in which a man assents because he has to—that is, that the evidence beats down his opposition, demolishes his prejudices, overwhelms him, blinds him with its brightness. The process by which this is accomplished is long or short but its end is the same. It is like conversion which may be the work of fifty minutes or fifty years. But if it be real there is an acquiescent state at the end of it, in which a man can not conceive of himself as being other than that which he has become—or believing anything but that which he has been convinced of by the overpowering force and logic of it. How can this sort of assent be brought about by a federated attitude toward religion? And how, with any other sort of assent, can men be brought to self-consecration and self-surrender? Is it not the end of all whole-mindedness and

single purpose? I can not be overwhelmed by the avalanche of truth when I admit the validity of my brother's overwhelming by something which must be to me at the same time a truth that appeals to him and an error that does not appeal to me.

Since, then, these perils cluster about tentative forms of unity, where is the hope of unity? Has one destroyed the hope and discouraged the hopeful by these arguments? Not at all: the hope of unity is exactly where it has always been—it is in submission. It is in joining men on, one at a time, to what God has seen fit to provide as a medium of junction with himself.

The Reformation settlement brought into use the term *via media* as describing the position of this church. Like many another child of the Reformation settlement it lived its short life and died—or should have died—or will shortly die. For when one has allowed due weight to the facts that the catholic religion has, in the Anglican communion, couched itself in soft terms, eased itself with ambiguities, decked itself out with modern terminology, adapted its polity to the popular phase of governmental experiment—there remains the fact that what we need of converts is an assent which amounts to submission. Our troubles crowd upon us within because we have not demanded it. Because we have welcomed the unconverted convert—blandished men with a velvet glove, and thereby stored up wrath for the time when the iron hand must appear. For the iron hand of religious authority must disclose itself in crises whether they be individual, local or church-wide. And one can not justly fault people who have accepted the church under false pretenses. Having these things before our eyes it would be unspeakable folly to seek to extend the area of mis-

understanding and half understanding, which is what we do every time we set about the establishment of tentative forms of external unity. There is no *via media* between religious freedom and religious authority. Gilding the pill does not change the medicinal qualities of it nor make it a remedy for a different ailment. Personally, Anglican customs and manners and general attitude may appeal to me more than Roman or Greek. But when I have got through the non-essentials, that is the gilding, there remains beneath the bitter (or it may be sweet) medicine of submission of mind and will to God through the church. It is true that we have gotten on without much parade of submission or any emphasis laid upon it. But in every crisis we find ourselves paying heavily for this secrecy and concealment. So that, actually, we have not gotten on at all. Nor shall we without genuine acceptance of supernatural revelation and the testimony on which we believe it. And by this growing self-knowledge we must see that to attempt to lead the world, or even to follow the world in some religious confederacy is but passing on to our neighbor the disease which has well nigh killed ourselves.

By all means then let us pray for unity and pray as earnestly and as hard as we can—for, if nothing more, the subjective effect of prayer will dispose us toward unity when the time and circumstances are ripe. Let us confer with everyone—confer so that differences are well and sensibly noted and recognized. It is well to remember the many things in which Christians are agreed but it is folly to maintain that our agreement is the cause of our conference. We confer because we do *not* agree. And the successful conference is one from which everyone returns having a clear idea of what his brother's error is and why it looks

like truth to him. Along this line lies the hope of establishing in the popular mind just what religious authority is. And it may well be that protestants will wake up and find that they have been all along what we know them to have been—that is authoritarians. Here also is the hope of demonstrating the rationality of the catholic religion—of exhibiting the genuineness of the church's historical claim and kindred matters. But let us do no more than pray and confer. We are convinced, that is if we are true churchmen, that to make another medium of union and concentration is needless and superfluous—that God has given a point in this world where men may know themselves to have reached the center.

I can fancy enthusiastic souls saying at this point—that this puts everything in status quo and robs them of their well meant and harmless activity. That is all quite true. Only it has been self deception to suppose that things had ever left the status quo. The furious outcry about unity and the essays toward federation have not budged the status quo—not an inch. Unity has been just as far off as ever all the time. These considerations merely make us aware of the true state of things and save us the dampening effect of the failure of our own abortive efforts. To obstruct reunion would be offense unforgivable. But to be led by intemperate zeal and sentiment into the delaying of genuine union by weakly following a form of spurious union under whatever external pressure, can not be a matter to which God is indifferent.

Mr. Chesterton and Liberty

REV. J. G. H. BARRY, D.D.

IT is nearly twenty years ago now—to be accurate, in 1902—that I one day read a notice of a forth-coming book by a man whose name was altogether unknown to me, though I had been keeping in pretty close touch with contemporary English literature, Mr. G. K. Chesterton. I forthwith rushed off to the bookseller's and asked for a copy of the book of which I had read, and was told that it had not yet come from the publishers, but that a copy would reach me in a few days. In a few days it did—a thin book bound in green cloth—and I sat down and for some hours was lost in a new world, a world full of new thrills and surprises. A fresh and fascinating personality looked out at me through the pages of "The Defendant"—for so the volume was entitled. What an hour that was, the hour when I opened with stirred expectancy the book of the new writer, and read:

In certain endless uplands, uplands like great flats gone dizzy, slopes that seem to contradict the idea that there is even such a thing as a level, and make us all realize that we live on a planet with a sloping roof, you will come from time to time upon whole valleys filled with loose rocks and boulders, so big as to be like mountains broken loose. The whole might be an experimental creation shattered and cast away. It is often difficult to believe that such cosmic refuse can have come together except by human means. The mildest and most cockney imagination conceives the place to be the scene of some war of giants. To me it is always associated with one idea, recurrent and at last instinctive. The scene was the scene of the stoning of some prehistoric prophet, a prophet as much more gigantic than after prophets as the boulders are more gigantic than the pebbles. He spoke some words—words that seemed shameful and tremendous—and the world, in terror, buried him under a wilderness of stones.

The place is the monument of an ancient fear. If we followed the same mood of fancy, it would be more difficult to imagine what awful hint or wild picture of the universe called forth that primal persecution, what secret of sensational thought lies buried under the brutal stones. For in our time the blasphemies are threadbare. Pessimism is now patently, as it always was essentially, more commonplace than piety. Profanity is now more than an affectation,—it is a convention. The curse against God is Exercise I. in the primer of minor poetry. It was not, assuredly, for such babyish solemnities that our imaginary prophet was stoned in the morning of the world. If we weigh the matter in the faultless scales of imagination, we see what is the real trend of humanity, we shall feel it most probable that he was stoned for saying that the grass was green and that the birds sang in the spring; for the mission of all the prophets from the beginning has not been so much the pointing out of heavens or hells as primarily the pointing out of the earth.

I quote at length because, for one thing, I fancy that "The Defendant" is not very widely known—and it ought to be; for it has the spontaneity and joy of the young Chesterton who has just discovered his method and delights himself in the practice of it. And, furthermore, it shows the constancy and seriousness of Mr. Chesterton's aim. He is not primarily, as so many seem to suppose, a humorist; he is as serious as Mr. Bernard Shaw. He is set upon opening our eyes to the things that we miss, or miss understanding—and they are many—because we do not look at them through our own eyes, but through the eyes of others—of others who, most likely, have not themselves really looked at them, but are assuming that they are what people have got into the habit of saying that they are. We go on from generation to generation repeating the same platitudes which we take to be the embodiments of supreme wisdom. We continue to talk about our search for truth, when there is nothing that ever so disturbs us as the discovery of a new

truth—or one new to us. We have to be shocked into reality—and hence Mr. Chesterton's method. He is regarded as the master of paradox; but that is because to most modern men fundamental truths have become paradoxical.

The hours that I so delightfully spent with "The Defendant" stimulated me to know if there were more of the same sort to be had. I again rushed to the bookseller, who did not know. Would he, I largely ordered, send to England and get any other books that Mr. Chesterton had published? The result was that after some weeks of impatient waiting the mail one morning brought me a package which on being opened disclosed two small volumes which today remain among my treasures. I wonder if many men in the United States possess "Greybeards at Play; Literature and Art for Old Gentlemen; Rhymes and Sketches," by Gilbert Chesterton? That is the full title of the thin volume bound in yellow boards that I took out of the package from the bookseller. I opened it and found wild pictures interpreted or commented on by as wild verses. There is not much point in quoting the verses while unable to reproduce the pictures, but perhaps one can convey a little of the atmosphere of the book. "The Oneness of the Philosopher with Nature" can be understood, at least partially, from the following:

I love to see the little stars
All dancing to one tune;
I think quite highly of the Sun,
And kindly of the Moon.
The million forests of the Earth
Come trooping in to tea.
The great Niagara waterfall
Is never shy with me.

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Into my ear the blushing Whale
 Stammers his love. I know
 Why the Rhinoceros is sad,
 —Ah, child! 'twas long ago.

This book is a treasure; but it is not the same sort of a treasure as the volume that accompanied it and bears the same date—1900. “The Wild Knight and Other Poems,” made known another fascet of Chesterton’s genius—he is not only humorist and essayist: he is also the rarer thing, a true poet. One did not have to read beyond the first page to find that out.

Another tattered rhymster in the ring,
 With but the old plea to the sneering schools,
 That on him too, some sacred night in spring
 Came the old frenzy of a hundred fools.

To make something: the old want dark and deep,
 The thirst of men, the hunger of the stars,
 Since first it tinged even the Eternal’s sleep,
 With monstrous dreams of trees and towns and wars.

When all He made for the first time He saw,
 Scattering stars as misers shake their pelf.
 Then in the last strange wrath broke His own law,
 And made a graven image of Himself.

At the end of the volume came “The Wild Knight,” the prelude of which discovers Mr. Chesterton in his deepest, most reverent mood. It is I suppose the best known of his poems; but it was not well known when I read it with exquisite joy. Here are some lines which ought to send those who do not know Chesterton’s poems in pursuit of them. Today they will not have to wait impatiently for the English mail.

The wasting thistle whitens on my crest,
 The barren grasses blow upon my spear,
 A green, pale pennon : blazon of wild faith
 And love of fruitless things : yea, of my love,
 Among the golden loves of all the knights,
 Alone : most hopeless, sweet, and blasphemous,
 The love of God

So with the wan waste grasses on my spear,
 I ride forever seeking after God.
 My hair grows whiter than my thistle plume,
 And all my limbs are loose ; but in my eyes
 The star of an unconquerable praise :
 For in my soul one hope forever sings,
 That at the next white corner of the road
 My eyes may look on Him.

Since the discovery of "The Defendant," I have followed Mr. Chesterton through upwards of thirty volumes, and always with interest and pleasure—naturally, not always with the same interest or pleasure. His ventures into the field of fiction have not seemed to me inspired ; and perhaps it might have been as well to have left a number of his newspaper productions to die quietly in the files of the papers in which they appeared. Still I have never felt that I was wasting my time on anything that he wrote. What has seemed to me to be the greatest worth of Mr. Chesterton has been his witness for the Christian religion. It has been a thing past valuing to have a layman who did not hesitate to speak to the world in no uncertain tones of the truth of religion, and ready at all times to defend it against attack. One might read the greater part of contemporary English literature without getting hold of any spiritual truth at all ; one would end one's study with the conviction that if the Christian religion at all survived, it was but the negligible survival of

an outward and discredited superstition. Mr. Chesterton leaves no such impression; for him Christianity is very much alive indeed and quite able to take care of itself. And his reputation throughout the English-speaking world to-day proves that a man who respects his religion will himself be respected even by those who do not believe the religion. "Orthodoxy" is not a book that can be ignored however much its conclusions may be disliked.

It was naturally with a good deal of interest that one read that Mr. Chesterton was about to make his appearance on the lecture platform in the United States. One had got the impression that Mr. Chesterton was not devoted to us, and that he would never venture across the Atlantic. One was glad that this impression should turn out erroneous. One looked forward to seeing Chesterton the man, and hearing him speak. I found myself booked for a lecture on "The Perils of Health," which sounded Chestertonian enough, but not very attractive. I was pleasantly surprised to find that it really turned out to be a lecture on liberty.

It was of especial interest to me that this should be so because in my study of Chesterton since he rose above the literary horizon I had found that where I was most dissenting from him was in matters social. I was unable to reconcile his support of a dogmatic and authoritative religion, with his advocacy of something that it pleased him to call liberty, and which I should have called something else. Especially did I find increasingly disagreeable his constant pouring of scorn and contempt upon those who were interested in regulating or doing away altogether with the traffic in intoxicants. That he should not think such action wise was comprehensible—on all such questions there is room for difference of opinion; but that it should rouse such ire in his soul

was hardly to be understood in one who so uniformly had stood for the best interests of humanity. In the last book of his that I had read, he characterized prohibition as "a Moslem code about liquor." He says "we are told that certain rather crude colonials have established prohibition laws, which they tried to evade." Those, of course, are mere phrases; but we feel that we have got to do, not with a clever phraser, but with a man who has quite lost his mental balance when we read such lines as the following:

It is not a flippancy, but a fact, that the misfortune of the woman who has married a drunkard may have to be balanced against the misfortune of the one who has married a teetotaler. For the very definition of drunkenness may depend on the dogma of teetotalism. Drunkenness, it has been very truly observed, "may mean anything from *delirium tremens* to having a stronger head than the official appointed to conduct the examination." . . . Nine times out of ten the judgment on a navvy for hitting a woman is about as just as a judgment on him for not taking off his hat to a lady." ("The Superstition of Divorce," pp. 36, 54, 118.)

It was interesting, then, to find Mr. Chesterton lecturing upon liberty. And it was astonishing, to put it mildly, to find him at the very outset, and one must suppose quite unconsciously, invalidating his whole argument by a very common-place confusion of terms. He talked to us about rights: and he talked as though the word *rights* always and everywhere meant the same thing. He attempted no definition of that very ambiguous word; but lacking such definition, his whole argument was a mass of utterly confused thought. We were asked to jump from natural rights to conferred rights and back again, with no apparent consciousness that we had changed our position at all. It was stupefying.

There are, according to ordinary classifications, two sorts or orders of rights: natural rights and conferred or acquired rights. As to the first it seems commonly taken for granted that they exist: that something known as nature, with a large N, has endowed us with them at our birth; and that if we do not find that we have them in exercise it is that in some way we are being oppressed or defrauded. Now I am very sceptical about the existence of any such rights. No one has ever been able to make it clear to me just what they are and how they come to exist. Those who discuss them appear to think they have settled the matter by saying that they are ours by nature, that we are born with them. But if Nature has conferred any such rights, might it not be expected to look somewhat to the exercise of them? Now I find Nature is utterly regardless of them. If a living creature is born with any rights at all one of them would seem to be the right to eat and drink. What does Nature do about it? It will be said that Nature furnishes food and drink. That means that it supplies things that can be eaten and drunk in the world where the living creature is born; but does it show any interest in the creature getting them? If left to itself Nature produces much more life in a given area than can exist upon the food supply of the same area. The result is, not the benevolent care of Nature for natural rights, but the well-known struggle for existence and the survival of the fittest, that is, of those who manage somehow to get fed. Nature's attitude about these alleged rights seems to be, "I should worry."

No doubt we have had it impressed upon us from our earliest years that we "have the right" to certain things: notably, to life, liberty, and the pursuit of happiness. What

in fact happens? A boy goes to his school on a June morning and is instructed as to these rights. After the lesson he looks out of the window and feels the Call of the Wild; his soul is filled with visions; he sees baseball bats and fishing poles beckoning him; as in a mirage he sees the swimming pool with the spring-board projecting enticingly over it. As one in an hypnotic dream, he picks up his hat and moves to the door—and is rudely arrested by the teacher. The boy murmurs something about life, liberty and the pursuit of happiness, and is told that that does not apply in practical life—at least not for a boy. After he is twenty-one he will be able to act on his rights. Yet neither Nature nor a certain venerable historical document said anything about twenty-one!

The boy becomes twenty-one and is eager to act upon his suspended rights. But what happens? A war breaks out. The government of his country tells him that it needs him. It takes him in a draft; it clothes him in khaki and puts a rifle in his hand and places him in a trench before an enemy, and tells him to fight. If his soul had been filled with the theory of natural rights it is conceivable that he might mutter under his breath something about the inalienable endowments of man and the right to life, liberty and the pursuit of happiness—but it would not be safe to say it out loud. Let us hope that in the crisis of his country's life, he would forget all about the rights of nature.

But even assuming that such rights exist, and that to be deprived of them is oppression, there must be some limits to the exercise of them. Assuming that nature has endowed me with the right to food and drink, that cannot mean that I have an inalienable right to any sort of food and drink

that I may at any moment fancy. Not even Mr. Chesterton in his wildest mood would contend that it is some one's business to see that I am fed on roast pheasant and champagne each day if I happen to want them. If the correlative of the right to food and drink is the obligation of some one—society?—to afford me the opportunity to earn my food and drink, it can hardly be held that that obligation extends so far as to include the opportunity to earn every kind of food and drink that I may fancy. Neither can society be held to have violated the obligation put upon it by nature, if it arbitrarily eliminates from my dietary certain things that it thinks deleterious to it or to me.

It is hardly necessary to discuss the other class of rights: as they are conferred by the social organism, so rightly may they be taken away. The only thing that I am concerned to point out in this connection is that a man is not an independent unity rolling about in the world in a state of irresponsibility, which is often in people's minds when they talk about freedom; but a man is part of a social organization and whatever rights he may have are of necessity subordinate to the rights of the community. That the community should interfere with the individual as little as possible is good policy, but has nothing to do with rights. Modern society is a very rough and ready way of getting human affairs managed, and one need have no illusions as to the success with which up to date it has worked; but it is the only thing that stands between us and complete anarchy—so we may as well hold on to what we have. But we can only hold on to it at all by the severe repression of the anarchistic tendencies of human nature; by the strict subordination, that is, of the will of the individual to the

will of the community. I should be the last person in the world to contend that the community is always right in its decisions; but its decisions, which are assumed to be the decisions of the majority of the people, must be supported until we can invent a better form of government. Mr. Chesterton himself recognizes this in select cases, but it would seem that he would like to be the judge when the will of the majority is to be put in force and the judgment of the majority is to be accepted. He quite rightly declined at the time of his lecture to be drawn on the drink question. But we know where he stands. And some of his audience saw that his attitude on the drink question was implied in his whole discussion of the question of liberty. It was an easy guess that if he had not felt that it was bad manners for a foreign lecturer to attack the laws of the country where he was a guest he would have had something quite spicy to say about prohibition.

But the principle was there in what he did say. He spoke eloquently and feelingly of the soldiers in the late war, and compared their attitude with that of the Christian martyrs. The audience responded, one could feel, to the statement of patriotic motive. I myself could not help wondering why it was that if, in the interests of what it regarded as its welfare, the country might rightly, as I am convinced it rightly can, demand of any man the last cent of his property and the last drop of his blood, the same country, on the same ground of welfare, might not rightly demand of the same man the last drop of his beer?

Seeing the Wheels Go Round

REV. THEODORE HAYDN

NATIONAL and state governments are now wrestling with the problem of administration costs, due to the complexity and wasteful extravagance of governmental machinery. The "burning question" of the day is how to reduce budgets, lop off commissions, do away with unnecessary offices and officials and simplify the work of departments. Big business faces a similar problem. The reduction of overhead charges, the elimination of those workers who have little real work to do, economy in publicity and advertising (which has expanded beyond limits of usefulness)—all this is part of the problem of a "return to normalcy."

In the meanwhile, what is the church doing? Apparently moving with increasing momentum on the road of confusion and extravagance, even while other organizations are seeking to find their way off from the same broad highway. The present trend of ecclesiastical administration is in the direction of growing complexity and costliness, and evidence of this is before the parish priest when he opens his morning mail or looks at his weekly calendar.

There is no question as to the motives of those who have furthered this development. They are enthusiasts for the upbuilding of the church; and we laud and admire their enthusiasm, even while we criticize and question their methods. We acknowledge, too, our own responsibility. We have sat startled and amazed, or listless and inert, while they have adroitly pushed their programs through conventions. Has not the time arrived when we can discuss the results in the open with the same frankness with which we talk of them to intimates in the study?

Complexity isn't necessarily bad, nor is simplicity always good. The linotype, the watch, the mince pie, though complex, are proofs of advancing civilization. Both in speech, and in government, simplicity is the ideal. Governor Miller, of New York, and President Harding announce programs of economy and simplification which are generally approved, whether or not finally realized.

Machinery is a method of getting things done, but a mechanical age is apt to install new machinery and new systems without due forethought. Many a tractor has been bought for a hillside farm, where it was sheer extravagance, and big business has sometimes found card indexes more expensive than profitable. The reason for our haste to adopt new machinery is psychologically clear. We all have large remnants of childishness in our nature. We love to see the wheels go round. Like kittens chasing their tails, we are sure we are getting somewhere whenever we are in rapid motion. Like the fly on Æsop's chariot wheel, if there is a stir about us, we are wont to exclaim, "See what a dust I have raised." The love of seeing the wheels go round is the real explanation of our present craze for adding new and untested wheels to our ecclesiastical machinery. I am not sure it is a wholly sane explanation. Some of the charts which profess to make clear the new systems resemble nothing so much as some of the drawings my friends in the insane asylum used to be ever making—especially the perpetual motion chaps.

This is not the first age that has had an undue confidence in machinery. Some centuries ago the prophet Habakkuk complained of the men of his day "they sacrifice to their *net*, and burn incense unto their *drag*, because by these their portion is fat and their meat plenteous." And that we

might not fall into similar error, an apostle states clearly, "This is the victory that overcometh the world, even your faith." Complex machinery, large programs, elaborate movements, are a poor substitute for vital faith. The apostles "turned the world upside down," not by the power of organization, but by the power of faith. And the greatest divisions in, and losses to, the catholic church came in days of quite extensive machinery and powerful organization.

The trend toward complexity of ecclesiastical organization is not new. It was evident before the war and was greatly accentuated by it. Even the N. W. C. and the machinery that has come out of it is but an incident in the general trend, bulking large on our horizon, though actually only a conspicuous attack of a disease which was troubling us before. We agree cheerfully with those who hold that much good came out of it—"All things work together for good to those who love the Lord"—and the Prayer Book teaches us that attacks of disease are often remedial and disciplinary. We allude to it only to insist that out of it came a new frenzy of organization.

We are reaching agreement as to the resultant complexity. There are signs of a revulsion of sentiment. Editorials in *The Churchman*, articles in the *American Church Monthly* (surely not expressions of similar party feeling), and other straws here and there, show that the wind is beginning to blow from a new quarter. The Rev. James E. Freeman confesses that he thinks ill of "movements" now when he strenuously denies that the N. W. P. M. was another "movement" superimposed upon those already heavily burdened. The Bishop Coadjutor of Dallas declares to his convention that it has been a year of too

many campaigns and asks that the standing committee be given power to regulate campaigns and fix times and diocesan and parochial quotas. From across the sea the voice of the Bishop of Rochester speaks against "extravagant schemes and new departments," against "centralization—allowed to proceed to such an extent that a diocese has practically ceased to have much importance except as the vehicles by which money can be raised for central objects." With insight born of experience Corra Harris, in "My Son," portrays the inherent weakness of much that is lauded as "modern." And Professor Sperry in the January *Atlantic* cleverly voices the views of many a thoughtful parson, as does William J. Ellis in an article, "Why Don't the Churches Settle Things?" in February 12th *Saturday Evening Post*.

Our complexity of organization may be considered in three relationships—as it affects the church in America, in dioceses, and in parochial life.

A glance at any two Church Annuals of recent years will show the degree to which we have multiplied commissions, societies, guilds, etc. We have, *e.g.*: A Commission on the World Conference on Faith and Order, AND a Commission to confer with Eastern Orthodox Churches and Old Catholics, AND a Commission to continue conference with Congregational Signatories to the Concordat, AND a Commission on Christian Unity, AND a few committees with kindred tasks. We have a Commission on Revision of the Hymnal, AND a Commission on Church Music. We have a Commission on Woman's Work in the Church, AND a Commission on adapting the Office of Deaconess to present tasks of the church, ETC., ETC., Etc. And it is strongly to be suspected that the right hand of the church knows not

what its left hand doeth, especially in re Christian unity. For one of the above commissions seems to intimate to Congregationalists that "it is (no longer) evident to Christian men diligently reading Holy Scriptures and ancient authors that from the apostles' time there have been, etc.," while another seems to be telling the Orthodox Greeks that we are fully as Catholic as they, only we have been throwing out a smoke screen to deceive Protestants, so they might take us to be friends and allies!

It takes 18 closely printed pages of the Living Church Annual to list the officials belonging to the Presiding Bishop and Council, with the dependent provincial and diocesan replicas. It takes 50 more pages to give the other official institutions, general organization, guilds, etc., and these range from the Church Society for Promoting Christianity among the Jews (which has suspended or has been suspended just at the time when the Church Missions House is surrounded by Jews) to the K. O. W., that mysterious society, which was named on the Service Pledge Cards used at the Young People's Conferences under the N. W. C., but of which some (at least) of the official speakers had no tidings; from the PROTESTANT Episcopal (very PROTESTANT and mildly Episcopal) Society for the Promotion of Evangelical Knowledge, to the Clerical Union for the Maintenance and Defence of Catholic Principles; from the Church Socialist League, maintaining the rights of man, to the Church Temperance Society, active in curtailing those rights; from guilds for the saving of the soul, to guilds for the healing of the body; from the Sisters of the Tabernacle to the Sisters of Consolation.

A glance at the Missions House organization shows listed by name 30 secretaries, assistant secretaries, educational

secretaries, field secretaries, editorial secretaries, special secretaries, corresponding secretaries, executive secretaries and treasurers, not including the more humble and unnamed clerks, stenographers and bookkeepers, and also not including the secretaries of commissions under the departments, of which commissions the D. R. E. alone has twelve. We pay for all this. The *Bulletin* informs us that central expenses for salaries, publicity, travel and office allowances for 1921 exceed \$700,000.

We can hardly determine the merits of our new general and missionary machinery until it gets under full headway, except as we judge the probable merits of any new machine by our confidence in the inventor and makers. It is necessary here, therefore, not to slur over the fact that the former missionary administration had contrived, somehow, to lose the full confidence of the church. We have, it is true, a new form of organization, and there are some changes in personnel. The present administration has, it is true, inherited many troubles from the past. The pressing need (as I see it) was that they should win back confidence by unselfishness, economy, sincerity, loyalty to church laws and customs, courtesy toward those from whom funds are received, deference to the mind of General Convention, and the like, before they ventured to launch any great movement with the hope of securing the hearty and lasting co-operation of the church. We cannot be entirely confident in the working of the machine if we are not entirely confident of the mechanics.

The missionary machinery of the church has not only put upon the shoulders of the parochial clergy heavy burdens in the way of apportionments and quotas, never ceasing to grow heavier; but it also harasses them with an ever

increasing number of special appeals, like the M. T. O., each of which is to be unique and final—and most of which are to free the Board from debt, into which it is confident it will lead us no more. When the N. W. C. was launched it was definitely promised (without sound forethought) that special appeals should cease, but I already read of the Emery Fund, the Bishop Rowe Fund, the Hudson Stuck Fund, and I know not how many more—not to speak of appeals from institutions and organizations which were promised aid, and for which none is found, through the N. W. C. I gravely distrust, not the good intentions and high purposes of our Department of Missions, but the judgment, methods, policies and fitness of its executives. We can never know exactly what the General Convention thought about the N. W. C. It was given such preliminary publicity, and it was so far organized, before it was authorized, and the church had thereby been so far committed, that to have called a halt would have been to create a public scandal. The N. W. C. had tremendous possibilities; it achieved some great results. But somewhere, somehow, it has been fozzled. The hopeful thing about it was the promise that the church would ascertain and face the facts, and bring her corporate resources to bear on the chief needs. A great capital sum was to be raised during three years for permanent equipment and new enterprise. But it was early noised about that there had not been entire frankness; that the whole scheme was to be repeated triennially; and that the extraordinary budget was to become the basis for a permanent budget. The whirlwind drive plan was adopted, in securing surveys, publishing information and raising funds. The drive for funds was not pushed through to a conclusion, and no possibility had been fore-

seen except complete success, with the result that institutions, societies and individuals, drawn in by fair promises of help, found themselves with their backs against the wall. St. Stephen's College is a notable example of this. Although we are told that there is no such pressing problem as that of the future supply of clergy, it was informed that no N. W. C. funds would be available to keep it on the map. There were thousands for publicity, thousands for machinery, but not one cent to redeem a deliberate promise. The oil was needed for the machinery.

The failure to reach the goal demanded heroic measures, rigid economies, frank speech, and the abandonment of that optimistic folly which counts all chickens before the eggs are secured for the incubator. The church is in the hands of promoters, and we must learn, what the business world has learned, to be wary of the visions and promises of promoters. They have their uses; they are able to arouse enthusiasm; they are temperamentally unsuited to the administration of funds.

There are three outstanding reasons why we must be wary of the business judgment of the New York Office of the church, and therefore may be wary of their new machinery: First, they appropriated for 1920 in excess of estimated receipts, even while heavily in debt; whereas good business men figure conservatively, and see their way to reduction of indebtedness and interest charges, before beginning experimental expansion. And in dealing with pledges, any clergyman but the veriest tyro, knows that the total must be discounted. Deaths, removals, financial reverses come in, and some pledges obtained in drives will always be defaulted. Secondly, too much has been spent on overhead. During 1920, the appropriations were \$380,000, for ex-

penses N. W. C., \$340,166.33 for Mission House salaries, etc., and a trifle over \$400,000 for the expense of departments and cooperating agencies and auxiliaries—i. e., over one million dollars before anything was available for church extension proper; and almost a third of the total receipts. *Thirdly*, the complacency over properly disturbing facts invites increased distrust. A letter to *The Churchman* from the Rev. C. M. Douglas charged that the church was in a position approximating bankruptcy, and said, "It is brave, no doubt, to admit no failure, and to advise us to proceed in faith. But why should faith be divorced from common sense? Why should (we) proceed with a ruinous financial policy?" Mr. Franklin answers, late in December, admitting that the indebtedness was \$749,500 on January 1, 1920 (a fact known only to a select few) and that it had INCREASED to \$1,368,000 under the management of the P. B. & C. But he insisted this was all right because the Church Missions House is worth 2½ millions, and we have a communicant membership (on paper, at least) of over a million. Latest bulletins indicate—though our New York agents never give us altogether clear statements that the indebtedness has been cut down to about a million, so that the P. B. & C. (or the Department of Missions, as the case may be) have only run us in debt at the rate of \$25,000 per month, E. & O. E., as the financial experts say. This reminds me of the old school-boy problem: If a frog climbs up one foot by night and falls back two feet by day, how many days will it take him to climb out of a well 50 feet deep?" Now I submit that we have every reason to distrust the business judgment of those who pile up deficits for us, while we give them increased income.

And add one further fact—the estimate of probable receipts for 1921. 4000 post cards were sent out; 500 returned; 32% indicated increase; 45% no change; (nothing said about the rest.) “These reports,” says the *Spirit of Missions*, “are a reliable forecast of real increase in contributions over last year.” Can you beat it? Seven-eighths have no enthusiasm to reply, only one-third of replies indicate increase: *therefore* we have a *reliable* indication of a general increase. On the strength of the forecast a budget has been prepared that exceeds the receipts of last year by approximately one million dollars.

The old board lost the confidence of a considerable part of the church, when, by an evasion of the action of General Convention, they sent delegates to Panama. The Council continues a similar policy. Although General Convention declines to ally the church with the Federal Council of Churches, any policy that the latter adopts finds ready endorsement at 281 Fourth Avenue. (Unofficially, no doubt.) This tendency to borrow the ideas of our denominational brethren was illustrated in the N. W. C. The whole scheme was copied. The Survey was from the Methodist. (It was very good, of course, only needing some revision to conform it to the conditions of our own church). The Money and Stewardship Plan was furnished by the Presbyterians—I think also the book on Prayer, and the Prayer Circle plan. This shows a lack of originality on the part of our own strategists. It would be interesting to know what connection there was between the N. W. P. M. and the Simultaneous Evangelical Campaign. The Missions House was ready and anxious to fall for the Interchurch World Movement. And it is continually endorsing plans to lay aside some part of the old and tested Christian year, for a modern travesty

of it. We have lately been called upon—assured that all the churches are doing it now—to observe Safety First Sunday, Child Labor Sunday, Hoover Sunday, American Legion Sunday, Concerted Discussion Sunday, China Famine Sunday—(not quite all of them with official endorsement, we hasten to state)—but we do get letters under official headings, and stamped with the rubber stamp of some Commission, which we can read in the dark, the gist of which is as follows: “It is with hesitation that I draw your attention to the fact that the . . . Sunday in . . . is appointed . . . Day. I realize that many feel that the special Sunday scheme is being overdone. In . . . , however, a specially important condition shows itself. Material for the address, etc.”

There has been (so it seems to some) a disposition to bully, to use “press agent” publicity and propaganda. The statement has been repeatedly made that wherever the plans of the N. W. C. (i. e., the plans of our present inventors and mechanics, for this is not a discussion of the N. W. C. per se, but of modern methods) were loyally followed there was 100% success. I do not know how it was in other dioceses, but in the one in which the writer resides, there was not one of the original promoters in whose parish 100% was obtained. The highest was 50% and in one case the figure was less than 20%. These were the parishes of the members of the official committee, who told the rest of us what to do; and the parishes of those who went, in response to orders from New York, to Georgia, Ohio, and California to spread the propaganda. (You can’t blame men for enthusiasm over plans that bring them free trips like this; but exactly how do you justify the expense?) There were parishes in industrial centers, booming with war prosperity,

which attained their full quota. There were small parishes with relatively small quotas which did likewise. There were other parishes, asleep on the missionary job for years, while some of the rest of us pulled the load, which were awakened to meet a quota based on past inactivity, and now glory in the fact, sublimely indifferent to the aggregate of past arrearages. These come no doubt under the promise, "When the wicked man turneth." And while I am entirely ready to rejoice over the sinner that repenteth, I find it hard to stomach those who stand up in the Temple and say, "I thank God that I am not as other men are—not even as this publican who didn't raise his quota." The bandying about of the words loyalty and disloyalty in connection with programs and methods, while there is indifference to disloyalty in faith, sacraments and orders, is somewhat unseemly and incongruous.

This seems a digression, but the point is this: that if we cannot have full confidence in the promoters, the inventors, the operators—in their sound business judgment, their ability to win and hold the confidence of all sections of the church—we cannot, (on their recommendation) have confidence in the machinery they wish to have us use. One cannot but admire their incorrigible optimism, their sublime self-confidence, their limitless vision, their high sounding eloquence: but have they not the faults of their good qualities—are they not possessed of the defects of visionaries, and therefore unsuited to handle the *business* administration and the practical problems of the Church, and to devise machinery for these times of crisis?

When we consider the present conduct of the missionary work of the Church, it seems to parallel the government operation of the railroads; heralded as a great step in effi-

ciency, operated to the point of a huge deficit, ending in greatly increased rates, to be paid by the g. p. Says "An Old Foggy" in the *Saturday Evening Post*, "The problem that requires the attention of a commission usually cannot be solved; and the salaries and expenses of members of the commission become another problem."

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The church has a provincial system, which so far has little real usefulness, whatever it may eventually become. Provincial Synods are only "resolutionary bodies," and provincial system (despite its possibilities) now mainly serves to multiply offices and officials, and to increase expense. It adds more wheels to the ecclesiastical machinery in the shape of departments, commissions, committees and secretaries.

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Diocesan machinery varies in different dioceses. What I shall say is more or less typical of a general trend, encouraged by our new national leaders, and sweeping over the land like a prairie fire. As in New York, so in the dioceses, we have year after year, and especially in the past year, added new machinery, without having courage to scrap entirely the old, which may have been somewhat slow at times, but had been found reasonably safe and sure. We seem to act on the principle of the old school board, which voted to build a new school house on the site of the old and to keep the old one in repair until the new one could be occupied. We want new canons and councils, secretaries and officials, but far be it from us to take away the titles and dignities which some official of the old regime possesses. So we superimpose the new upon the old, hastily toggling up some sort of machinery of coordination. What is the result? Too

many wheels. Uncertainty of action. Conflict of authority. Delay and confusion. The officials get in one another's way and waste much of their energy in trying to signal to the other fellow which turn they are about to take. It is not so long ago that most dioceses were administered by single bishops. Now most dioceses have four or five executives. In our own diocese the extra diocesan machinery adopted by request of the N. W. C. leaders, costs 20% of the extra money obtained for diocesan purposes, not counting in the costs of the campaign. Why urge us to complicate the diocesan machinery? We may, indeed, find something better than the old, but when we do, the old should be resolutely scrapped. One doesn't do much in trying to plow with a team and a tractor hitched to the same gang of plows. It is discouraging to the team and it hampers the tractor. In the long run, we are sure to get more money to spend, if we show that it is spent carefully and conscientiously. Clerical positions should not be high salaried positions. They are places of useful service, not offices of high dignity. There might not be so many secretaries, general and diocesan, if this were recognized, and if the salary were kept down to the average received by the missionary in the field. Men should not be "promoted" from parochial administration or missionary service to office chairs. Some may be better fitted for office chairs than for ministering in the congregation, but this fact should fill them with humbleness of mind, and not with arrogance.

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But what of the new machinery and the parish? We tread more surely as we come to the region of experience. You may have read—some time since—those excellent bedtime stories in the *Saturday Evening Post* about "Efficiency

Edgar." If so, you will remember that he tried to formulate, from the books of specialists, a chart for running the household and for bringing up the baby. I seem to find that running a parish and bringing it up from the state when it cannot digest anything but diluted milk to the strong meat stage, cannot be brought under uniform rules, and fitted to a rigid program mapped out *in absentia* by would-be experts. When the baby is sick, the doctor ought to feel his pulse, and look at his tongue, and take his temperature, and listen to his heart beat, and not diagnose the case from his office chair in the light of a questionnaire filled out by an excited and anxious father, aided by a few more-excited uncles and aunts, all of whom try to put the best symptoms to the fore. In mapping out a scheme for the household, the consulting experts ought to see the arrangement of the rooms, inspect the equipment, learn the resources of the family, and give due consideration to the limitations of the housekeeper. The plans that would suit a mansion on Central Park West would be very foolish for a flat in an East Side tenement. And it is silly to tell the housekeeper the rule for angel food, before potatoes have been boiled once or twice without being burned, while certainly no one can eliminate the eggs from an order, if without any eliminator in the kitchen!

Most of our leaders, unfortunately, have one rigid plan devised for the exceptional parish and the unusual rector, not for the average parish and the average minister. The working of their plans may call for a curate or two, and a secretary or so, but what's a curate or a secretary among plans? There may be parishes in which the distribution of *The Church at Work* arouses slumbering souls to a high pitch of enthusiasm; I only know that it isn't the sort of

medicine to produce that effect in my parish, and I would like to see the cost of that many copies applied to the reduction of the debt, or used to help purchase those blankets which Secretary Wood wrote us were so painfully needed in a hospital in China, or even given to Mr. Hoover to purchase one bowl of porridge for some European orphan.

Now this modern machinery may simplify matters for some official at the top and complicate it for the fellows at the bottom. Most of us face it from the bottom—from the standpoint of ordinary—quite ordinary—parish priests, who have neither curates, secretaries, nor educational directors. The man at the top sits at his desk and—in his, may we not say, “water tight compartment?”—devises a beautiful program, when contemplated in its finished perfection. Meanwhile in other compartments other devisers devise other delightful devices. Each visualizes one piece of machinery, but the parish priest is the victim who must work them all. Nor does he operate machinery like a foreman of a shop, who is under authority, and has workmen under him, and says to them “Do this,” and it is done. He can not hire or fire. And there are many links in the network of organization, and “the buck can be passed” for a long while, and as a last resort any failure can be laid at the door of the parish priest.

The parish priest used to have freedom of initiative; he was prophet, priest and king in his parish, answerable solely to his bishop. Now there is an endeavor to standardize him, and make him only a puppet with many convenient strings for the larger leaders and ecclesiastical politicians to pull. He used to be more than a good fellow, accepting every fad and fancy, and differing from nobody as to anything—he believed in the Episcopal Church with consider-

able vigor, and had a propaganda. His denominational brethren perhaps thought him narrow, but they respected his consistency, and were careful not to start any religious controversy, lest it should redound to his advantage. He tried to teach his people to love God, the church, the sacraments, the faith, and their fellowmen, and was simple minded enough to believe that in so doing he was helping to leaven the lump of society in an efficient way. Now he seems to be losing his independence, and becoming only a cog in a vast, swiftly grinding mechanism. He must function after a certain fashion or he is looked upon as a squeaking cog. Others will think for him, his duty is to agree: if he chances to think differently from the official pattern, and admit it, he is a pessimist and a knocker. Whether or no he is a preacher and teacher, he **MUST** be an organizer. Everywhere there are specialists—generally theoretical specialists, not having won title in field work of varying kinds—and these elaborate a program into which he is directed to fit himself and his parish; they refuse to specialize in fitting programs to him and his parish. If he declares that the garment is a misfit, they assure him as heartily as any Jewish second hand clothing dealer, that he is indeed wrong, that it looks elegant upon him. He can't even wait until he has problems, to consult these specialists; from afar they hasten to advise him, uninvited. He awakes one morning, for example, to find that some new plan they have elaborated has thrown a monkey wrench into the wheels of his well working parish organization. He went to sleep supposing he had an efficient Junior Auxiliary. Under the cover of the night they have tampered with it while he slept, and he rises under the necessity of spending a day or so in a work of reorganization—if not of pacification. Something

is radically wrong when one monkey wrench carelessly handled, can make 5000 separate repair jobs. (And like all specialists, their cost is tremendous.) He can hardly consult his fellows-in-distress, because most of them have been made officials, and have the official view point, and are interested in maintaining the machinery which gives them a status and a title. The offices are almost as generally distributed as in some negro lodges; and ordinary envelopes aren't large enough to contain all the titles that belong after the names of even some of the lesser officials, e. g., Member of the Commission for the Development of Senior Courses of the Christian Nurture Series, under the Department of Religious Education, of the Presiding Bishop and Council of the Protestant Episcopal Church in the United States of America. How impressive their very initials would look on a hotel regisiter, e. g., the Rev. Reginald Whoopitup, M.C.D S., C.N.S., D.R.E., P.B. & C., P.E.C., U.S.A. The parish priest can't even teach his people the joy of unselfish giving, because before them is always a said-to-be-scientifically-determined quota, which, if not enough to kill enthusiasm, is certainly a jump or two beyond their probable effort. He used to spur them on by creating enthusiasm for missions in a few choice souls; but now he is asked to create this enthusiasm for N. W. C. which they cannot but visualize as a piece of mechanism, and which is just as exciting a subject, as if, in a national election, we tried to interest the voters in the electoral college and the manner of canvassing the vote, instead of in the would-be-occupants of the WHITE HOUSE.

The "live" parish priest of today has a vestry, as of old, and this, if not "modern" machinery, is often in the direction of complexity and confusion. The length of time it

takes to get a new door knob on the back door of the rectory, when the matter is left to the average village vestry, makes some of us iconoclasts even here. But not satisfied with the troubles he has, he rushes into ills he knows not of, and he adds (it may be) an auxiliary vestry, half women, which forms a sort of House of Representatives, while the vestry continues as a dignified Senate. He organizes a Parish Council, A Church Service League, a Church School Service League, and a Board of Directors of Religious Education. He has his vestry organize into departments. He becomes the Commander-in-Chief of a corps of generals, majors, captains, lieutenants, sergeants, corporals, group leaders, etc. Now all this may be fine. Of course, it is fine: the promoters tell us so! But, none the less, it means meetings, committee meetings upon committee meetings; endless discussion over matters the parson could have settled in a moment's time; endless confusion in the minds of the rustics as to what is wanted and what is being done; endless difficulties in forcing a way through the mechanics of religion, to the hearts and souls of the people whose *souls* are committed to our care. And, when the machinery has all been organized (if that millenium ever comes) and the rector sits down to contemplate his finished work, and begins to say to himself, "Soul, take thine ease," he discovers that momentum must be applied to machinery, and that he has fitted a considerable burden to his own back. The laymen are already tiring of the new playthings with which we have tried to charm them.

The new system of religious education which is proffered the parson, is not only novel, tentative and experimental—it is, in method, behind the times, using a question and answer method instead of the approved modern subject

matter topical text books. Untrained teachers can do little with it. It is linked up with the new scheme of parochial education, and if he introduces the one, he must be an artful dodger indeed to escape the other. It avoids simplicity and recommends class organization, class treasurers, numerous minor officials, and it has a new and peculiar terminology. We may no longer talk of kindergarten and primary departments, which mean something to the man on the street; but we are to speak of Cycle I and Cycle II, which do not mean much, as yet, even to us of the intelligentsia. We are to work in blocks, because a certain young woman had a notion to this effect, as she saw the block signals on a modern railway. There are to be five fields of service, no more and no less, although five is neither a mystical nor yet a perfect number. We are even going to have confusion in the craft from this time forward, since the parsons and people who do not use Christian Nurture will not understand the strange jargon of those who do. If the machinery does not break down soon of its own weight, a time can be foreseen when before advancement in the church, each candidate will be tried whether he can say "Shibboleth." The complex terminology of the general organization of the church has become the subject of a protest from the Provincial Synod of the Second Province. The Synod calls the present titles "cumbersome, awkward, and inelegant," so we feel we have been quite restrained in our criticism of the less momentous terminology of the Christian Nurture code.

The parish priest is becoming less of a pastor and student, and more of an office man. Instead of a steady routine of teaching "line upon line, and precept upon precept," he is encouraged to put more and more dependence upon spasmodic drives, and upon special campaigns and move-

ments for all sorts of things, from church attendance and prayer to money raising and news distributing. Moreover, all the boards, departments, commissions, committees, and secretaries delight in what the soldier calls "paper work," and this vastly increases the complexity of the parson's desk work. Not only is there voluminous correspondence to be opened and consigned to the waste basket, but special delivery letters by day and telegrams by night (form letters and telegrams) impress him with the largeness of the ideals of those who scorn to conserve ten or twenty-five cents per parson at the cost of twelve hours time. There are reports to be filed, suggestions to be considered, weighed, analyzed, adapted, but NEVER (save by a Bolshevik) to be disapproved or rejected. Opinions are asked on printed blanks but other than optimistic replies are suppressed. "Play the game," "be a good fellow," "shout for the powers and programs that be," these are the modern rules of advancement. So, out of his study hours, the parson takes the time to read the verbose and unilluminating suggestions of pseudo specialists—of secretaries trying to justify their status and salary—takes the time for filling all sorts of blanks, ranging in subject matter from the number of Welshmen in his parish, to data for his own obituary. So it comes that the clergy cease to be regarded as intellectual leaders; for they are so constantly speaking, conferring, finding leaders, organizing groups, supervising groups organized, and handling correspondence, that they have scant time for serious study and consecutive thought.

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One finds it hard to determine whither this new machinery tends. Naturally it seems to move toward absolutism, with New York as the seat of the Vatican, the Council as

the "Congregation of the Sacred Quota," and with bureaucracies such as graced the imperial regime in Russia, to criticize any detail of whose policy is *lèse-majesté*, and to omit to perform any detail of whose ritual of method is treason. In dioceses it seems to trend toward submergence of episcopal authority. Power of initiative is being taken from bishops and lodged in councils, and the former are regarded more as presidents over administrative bodies, confirming machines, and oratorical reservoirs, than as heirs to apostolic authority and power. In parochial affairs we seem to move toward congregationalism, with our parish councils, auxiliary vestries, and lay expounders of duty. Perhaps we are going to bring forth something new under the sun, viz., a congregational church with a pope at its head, and, just at the time when Congregationalists are said to desire Episcopal dignitaries, we are going to ascertain by experience, the strength of the congregational system of government, which exalted them to such a commanding position in the religious world, and thus smooth on both sides the road of the Concordat. Meanwhile many of us plain parsons long for a return to the old paths, so that under the supervision of our bishops, we may teach and practice religion, and contend for the faith once delivered to the saints, the apostolic ministry, the divine sacraments, a modicum of historic discipline, and real simple piety. We do not know how long we will be able to do it, in a church, which—nationally—seems not to know whether progress lies at one extreme or at the other. We do not agree—as William Temple says in *The Pilgrim*—with those who seem to teach "that God is a passive cistern of blessings always ready to flow when we are pleased to turn on the tap." We have a deep conviction that the Holy Spirit only,—and not

mechanical programs and machinery of men—can arouse, convert, empower, save and unify the church and its members. We believe that the first step toward religious success is humility and the spirit of waiting upon God. We think any movement is foredoomed that apparently trusts chiefly in worldly methods and proclaims its own greatness and certain triumph. We remember that it is written "Not by might, nor by power, but by MY Spirit," and "God hath chosen the weak things of earth to confound the things that are mighty." Our Lord's quiet simplicity of method (though He came to save the whole world) seemed to be in pointed contrast to the worldly, hustling, impatient methods of today.

Let us consider the Interchurch World Movement and be wise. Every rule of up-to-date publicity and system was conspicuously followed, and great was the fall thereof! Except for the determined insistence of a few bishops, we would have been aligned with that Movement, so far as the Missions House could have aligned us, and today we would have been swallowing some of the bitter medicine of experience, which is costing the Baptist two and one-half millions.

There is a question the promoters of these plans, these movements, this machinery, should ask themselves. Has this complexity of ecclesiastical organization, this insistence that the parish clergy should be local promoters, this mechanical program for the salvation of men, this chaos of aims and ideals, nothing to do with the shortage of applicants for holy orders—nothing to do with the large number of clergy who are leaving—or fain would leave—parochial life?

The discussion of church organization demands a chart. Plot for yourself the present machinery in its bearing upon

the village parson, and the rural missionary, and you will discover that ONE thing IS to be said for it. It completely supervises the work of these average men, who are like shuttle-cocks at the mercy of a dozen battledores; like puppets pulled by manifold strings, general, provincial and diocesan; like helpless flies who have walked unwarily into the parlor of the spider, only to find themselves hopelessly encompassed by the spider's web.

This is, you will certainly exclaim, destructive criticism, sheer iconoclasm. This is not because the writer has no constructive ideas, but because in the complexity of his subject he has trespassed upon space. His constructive ideas can be put in a short paragraph, however, as becomes a program of simplification.

Let the Presiding Bishop surround himself with such advisory boards and committees as he may choose; let him receive their reports and coordinate their ideas; let him communicate his recommendations to the bishop of each diocese, and not to any subordinate officials. Let the bishop in turn surround himself with any number of advisers. Let him arrive at his conclusions. Let him communicate directly with his clergy. (The best organization is that which outlines the work to be accomplished, and leaves the method to each executive.) Let there be no back stairs communication with the lesser officials of dioceses, and with members of parishes, except in answer to application. Send the organizers into parochial work, where their enthusiasm will count, and their methods (if successful) be imitated, and where they will gain a "larger vision" of every day difficulties. Eliminate thus the conflict of authority and the high cost of wheels.—It may be objected that this will drive

bishops to distraction. Well, it is our opinion that bishops would fight free of some of the distracting programs, which, bombarding the parish priest from a hundred different emplacements, might, in any times but these, drive him to drink!

The Blessed Virgin and Church Unity

REV. SHIRLEY C. HUGHSON, O.H.C.

IS IT entirely without significance that the great awakening in the Anglican Church of interest in the reunion of Christendom has synchronized with the revival of devotion to our Lord's Blessed Mother and the Saints?

One thing is certain, that there could be no true spirit of Church unity amongst a people who did not appreciate the meaning of the article of the Creed, "I believe in the communion of Saints"; and whatever one or another of us may think of the question with which I have begun this paper, it is an historical fact that when God began to arouse amongst us the strong yearning for that unity for which our Lord prayed, immediately there arose, to all appearance as a separate movement, the longing for a more practical realization of our oneness with the Saints of God in the Body of Christ.

I am amongst those who believe with all my heart that these apparently separate movements are one and the same, motivated by the Holy Spirit, Who, in His divine wisdom, knows that communion of Christians on earth would be a vain and hopeless thing if it did not carry along with it a love for, and consciousness of, communion with the holy

ones who have gone to their rest, whether they be in heaven or purgatory.

During the past two generations, when the Holy Spirit has been marshalling His forces for the unity of God's people on earth, he has at the same time been filling men's minds with a sense of nearness to the Blessed Dead. He has been inspiring them more practically to help the souls in the Church Expectant by their prayers, and themselves to ask and expect the strong intercession and tender solicitude of the great cloud of witnesses, who, from their place of heavenly repose, look down upon us who are still running so haltingly the race that is set before us. And not until we have yielded to His guidance in both directions—towards our separated brethren on earth and towards the blessed ones gone before—can we realize the oneness of the Church or have any power, either of prayer or action, to accomplish aught towards the fulfilling of the divine prayer "that they may be one."

It is an interesting fact that the movement for the reunion of God's people on earth had its beginning in the Church in America and was extended across the sea to our English brethren; while it was in England that the revival of the love of the Saints, and of the practice of invoking their prayers and help, took its rise, and came to us from the Mother Church as an appeal for deeper organic unity.

So we believe that the movement for the greater honor of the Mother of God and the Saints is a part of the work of the Holy Spirit in our time to bring all men back into one fold in Christ. Communion with the Saints on earth, communion with the Saints in heaven—this will constitute the only true unity of Christendom for which the Church daily prays.

Both of these phases of the unity movement have in their time been misunderstood and opposed by earnest men. Two generations ago a devout bishop of a distinguished English see came out with a solemn declaration that at last the secret of the Oxford Movement had been exposed, that its ultimate aim was nothing less than the reunion of Christendom.

So when the League of Our Lady was founded in England some years ago there was no little misunderstanding about it, and not even its alliance with such sober and influential names as that of Lord Halifax, Canon Wirgman and Mr. W. J. Birkbeck were sufficient to save it from much adverse attack.

The same misunderstanding has been repeated in the experience of the League of the Blessed Virgin which was recently instituted in the American Church. Fears have been expressed lest grave men of long experience, and some knowledge of both the theology and the history of similar devotional movements, should give to our Lord's Blessed Mother a place which could be held only by Deity Himself.

The League of the Blessed Virgin asks its members to observe a simple rule, and in honor of the Incarnation to honor her who was the instrument God employed in that Mystery. This rule requires the reciting of the memorial of the Incarnation, commonly called the Angelus, daily; the saying of a Chaplet of the Rosary, which involves simple meditation on certain great events of the life of our Lord and His Mother once a week; and the reception of the Holy Communion of our Lord's Body and Blood on certain feasts of our Lady. This is all. The director of one or another branch of the League may, of course, suggest what devotions he pleases to his members, but nothing

further is of obligation. One would think that this was the minimum of devotion that could be accorded in honor of such a one as the Mother of God, but there are some who hold back and see in such an organization a movement to make a "demi-god" of the Blessed Mary.

This expression was used recently by a distinguished presbyter of the American Church in a communication to *The Living Church* in which he gave utterance to a fear lest the Blessed Mary be put into the place of God.

If there were any such danger who would doubt that every Christian would make this warning his own? But as we look about us in the American Church there appear no signs of such peril. On the contrary, we see her who was counted worthy to be made the mother of our Incarnate God and Saviour forgotten and neglected. She whom the angel called "Blessed"; she whom St. Elisabeth, filled with the Holy Ghost, blessed with a loud voice; she, who herself, speaking by the same Spirit of God, prophesied that "all generations shall call me blessed," is not blessed, is not honored, among us.

Many of us today reverse the position of our fathers. No protagonist of the Reformed Religion was ever more anti-Roman than old Bishop Hall, of Norwich, who, under the title *Roma Irreconciliabilis; No Peace with Rome*, wrote with a protestant spirit that is unknown amongst us today. Nevertheless, it was this militant old bishop who was not afraid to address these strong and tender words to Blessed Mary, and in them to lay down the Catholic canon by which all men are to be governed in their devotion to her: "O Blessed Mary, he cannot bless thee, he cannot honor thee, too much, that deifies thee not."

Our fathers, Protestant though they may have seemed, thought that within the limits of this canon no honor was too great to be accorded to our Lord's Mother, to her who was chosen in the counsels of the Godhead to be the personal instrument of the Incarnation. Every blessing, every honor, within that limit, was to be hers. We of today part company with our fathers. We give her nothing. We rebuke those who, in their love for her, would speak to that dear Mother in the language that has been consecrated by the use of centuries throughout the Christian world.

It is not the intention of this article to present an *apologia* for devotion to the Blessed Mother. After the example the Church in every part of the world has set us through all the Christian centuries the impertinence of such a course would be exceeded only by its absurdity.

What I have set out to do is to present the direct question, "What is going to become of the movement for the unity of Christendom if devotion to the Blessed Mother of the kind that is objected to be ruled out?"

One of the most hopeful indications in the present Church unity movement is the attitude of the great Churches of the East. The authorities of the Orthodox Church, of the Greek Church and of other great Oriental Communion, have showed themselves to be profoundly interested and are doing their utmost to restore the intercommunion that was broken off through the sins of our fathers. On our part, everything is being done to bring about this long desired consummation, and, while no final official action has been taken, we are told that again and again have the clergy of the one Church received the blessed Sacrament at the hands of those of the other.

Thus far have the negotiations progressed. Thus far have the hopes and prayers of the centuries been fulfilled. But what does the Orthodox Church, to whose heart we have drawn so near, teach her children concerning the doctrine and practices which fill some of our brethren with alarm when they find them nearer home? What is the position of the Orthodox Church of the East regarding our relation to the Blessed Mother and the Saints?

We shall seek answer to this question not in unauthorized formularies, nor in the opinions of theologians or devotional writers, but in the official utterances of the Church herself, as set down in her Offices for public worship.

The authorized Book of Offices in which we can find perhaps most conveniently the devotional thought and expression of the Eastern mind is *The General Menaion*, a translation of which was published in London in 1899 under the official sanction of the Holy Governing Synod of Russia. Practically every Office of Prayer in this volume contains repeated addresses to the Blessed Virgin, and many of these would seem to some minds to accord to her attributes and powers that belong to God alone.

She is the "ever-living source of incorruption" (p. 118), she is "the restoration of the fallen, the joy of the despairing, the instructress of those gone astray, the healer of the sick, and salvation for all Christians" (p. 11). She is "the mediatrix and the salvation of our souls" (p. 13). It is she to whom sinners "now flee and in penitence fall down before her, calling out of the depth of our souls: O Sovereign Lady, help us; taking pity on us, do thou hasten to our assistance as we are perishing from the multitude of our transgressions; neither turn thy servants empty away, for thou art the only hope that we have" (p. 16).

She is directly invoked "to destroy the counsels of the wicked, and to direct our lives so that we do the divine will of thy Son" (p. 10). She is entreated "to grant us grace and mercy in the day of judgment" (p. 19). She is addressed as "the joint security for sinners that granteth grace and cure as the Mother of the King of all" (p. 20). "We have no other help, we have no other hope but thee, O Sovereign Lady" (p. 21). "No one who fleeth for refuge unto thee ever leaveth thee ashamed, O most pure Theotokos-Virgin" (p. 80). "Take compassion on me, O most pure one, in thy warm supplication, and vouchsafe unto me salvation, for what thou wilt do, thou canst" (p. 88). She is the "invincible defender of the assaulted, and fervent protectress of those that trust in her" (p. 113), and is the one who "healeth the sick, delivereth from passions, and driveth away the godless assaults of the enemies"; "thou deliverest from calamities those who hymn thee, and assuageth the afflictions through thy supplications. Be, O Virgin, mediatrix of a greater joy unto thy servants, praying that our souls may be saved" (p. 243).

These quotations, and even stronger ones, could be multiplied indefinitely and along with them everywhere are fervent and urgent requests for her prayers, and mingled with these invocations and petitions are titles almost without number, many of them full of the highest poetical suggestion. She is a "cloud unto the divine rain pouring down the water of salvation with which was filled the earth parched with sins, and bringing unto the creation the fruit of virtue" (p. 20). She is the "Lord's City," "David's sceptre," "the intellectual palace," "the pot of divine Manna," the "unconsumed bush," the "golden candlestick," the "inextinguishable candle" (p. 21). She is "God's over-

shadowed mountain from which was cut the Stone, even Christ" (p. 268); the "fire-bearing throne," the "heavenly ladder and door," and "Aaron's rod that budded without moisture" (p. 21). She is "the luminous sun, flashing unto the faithful the never-ending Light" (pp. 89-90); "the spiritual field who out of a [unploughed]* furrow hath brought forth an ear that feedeth the whole creation" (pp. 124-125) and "the true vine that didst bring forth the Fruit of Life" (p. 112). She is "the Refuge of despairing men," and the "fountain of tenderness of heart" (p. 226).

Constantly recurring in the midst of these expressions are others which make it quite clear that there is no confusion in the mind of the Orthodox worshipper regarding the office of the Blessed Virgin and the peculiar prerogatives of God. In fact, it is the very clearness of his apprehension of these distinctions that enables the Easterner to make such free addresses to the Saints, and it must be remembered that whatever else may be said, when *Ora pro nobis*, or any other form of like significance, is used this immediately places the one so addressed in the category of creatures; for it would be not only false in doctrine, but meaningless to ask one who was regarded as God to pray for us.

We see clearly what is the teaching and practice of the Orthodox Church regarding the Saints, a teaching and practice which she has maintained as a sacred trust handed down to her from the days of the Fathers. Are Anglican Catholics going to take a position which will throw a stumbling block in the way of unity by denying the lawfulness of that which the East cherishes as an ancient and precious thing?

*So in another place.

It may be remembered that once before in the history of Anglicanism the attempt was made to secure unity with the East, and one of the causes that nullified the earnest effort of good men was the Anglican attitude towards the Blessed Virgin. A little more than two hundred years ago—in 1716, to be exact—the English non-juring bishops opened negotiations for unity with the Russian Synod, but laid down the arrogant condition that there should be no invoking of the Mother of God in the united Church. In their reply the Eastern Bishops, as a matter of course, refused to consider this uncatholic condition, exclaiming in their astonishment, “Here we may fairly cry out with David, ‘They were in great fear where no fear was.’”

The question certain of us need to propound to ourselves is whether we have got beyond the position of the four insular non-juring bishops of the days of the first English George. Is it possible that Catholics of our time are going to fling an obstacle in the way of Church unity by an accusation, or even implication, that the age-long customs of our Eastern brethren are tantamount to elevating Blessed Mary into the seat of Deity?

The quotations made above are not chosen for the purpose either of defending or commending them. However highly we may honor the Mother of God, there is probably no one who will read this article who would wish to express his devotion to our Lady in just this language. They are quoted for the purpose of showing what is the thought and expression of the Eastern Churches in their devotion to Blessed Mary. Those who reject the mild devotions offered to her by her Anglican children must reject these expressions *in toto*; and he who rejects these in that rejection turns his back upon the unparalleled opportunity for

unity that the Holy Ghost is offering us at the present juncture.

On the other hand, if he is willing to tolerate or accept these devotions amongst our Eastern brethren, he cannot, either in reason or charity, refuse their use to his American brother who may find them a true expression of his heart.

The conclusion of the matter is that we must be tolerant, not to say charitable. It is no excuse to repeat the outworn charge that certain Roman Catholics seem to make a god of the Blessed Mother, and therefore we are to have nothing to do with such devotions, even though they be stamped with Catholic consent. Even were the charge wholly true, to reject a thing because it has been misused is essential Protestantism of the most unlovely type. Had this principle been applied to the Eucharist, that Holy Mystery would have been swept out of the Reformed Churches centuries ago.

It is a simple fact of history that since the days of the Fathers similar expressions of devotion to our Holy Mother are on record as being in use in the Catholic Church both East and West, and never once in all the history of devotional development and reform have they been rebuked either by Saint or by Church authority. The office of rebuke has been left to two classes of moderns—the Protestant wing in the Anglican Church and to those Anglican Catholics who adopt the principle of refusing their approval to good and holy things because in certain quarters ignorance or perversity has misused them.

If I find myself at variance with this ancient mode of addressing the Saints, prevalent in every part of the Christian world, is it not more fitting for me humbly to ask

myself, "Who is more liable to be mistaken in this matter, the Catholic Church throughout the world for a period of near fifteen hundred years or myself?"

At the present time this is not a question of mere academic interest. In the face of the hope of Christendom, it is of the gravest practical import. He who, for instance, refuses to an Anglican the use of the devout address of the great St. Bernard to the Virgin, "Remember, O most gracious Virgin Mary, that never was anyone left unaided who fled to thy protection," must of necessity also refuse to worship with the Orthodox Church on the feasts of Apostles, where the faithful are taught to say, "No one who fleeth for refuge unto thee ever leaveth thee ashamed, O most pure Theotokos-Virgin, but asking for grace, he receiveth the grant of his profitable petition."

Surely the time has come when we may calm our fears, sink our differences of devotional expression and go forward in the great work for Catholic unity without shattering all hope of mutual confidence by condemnation, or even suspicion, of our Orthodox brethren. Surely the time has come when we may go happily forward in the joy and freedom of our Catholic heritage without always having to keep a frightened eye upon Rome.

Sabbath versus Sunday

REV. CHARLES CARROLL EDMUNDS, D.D.

IT IS hard to take seriously the current newspaper agitation over the "blue laws" regarding the observance of Sunday, which somebody or some organization appears to have proposed. Does anyone really think that our golf-playing, automobile-driving, motorcycling, excursion-loving, non-church-going population will impose any such inhibitions upon itself? The passage of the anti-liquor laws supply no warrant for such a belief. The devotees of drink were but a small part of our one hundred millions, and a majority of our states had prohibitory laws long before the passage of the Eighteenth Amendment. But the multitude, men and women alike, are of one sentiment and practice in converting Sunday into a pleasurable holiday, and those few legal enactments which have stood in the way have become dead letters. The return of the "Puritan Sabbath" is a bogey, the threat of which causes a smile of amusement rather than a thrill of fear.

Our clergy can, however, if they will, turn this "silly season" talk to good purpose. A signal example of what may be done by taking advantage of awakened popular interest may be seen in a great and salutary change in English life. Last summer the writer was in many churches in England, of varying ceremonial use and of widely differing schools of Churchmanship. In every one, without any exception that he recalls, there was some sort of shrine—ordinarily with a crucifix, a shelf for vases of flowers, a prie-Dieu, and a list of names to be prayed for—set up in memory of those fallen in the great war. It was

a most striking testimony to the aroused sense of our duty to the departed, created by the many bereavements suffered and by the natural human desire to attest continued love. The accompanying wave of spiritism, however regrettable in itself, has led many priests to repair past neglect by setting forth in its fulness the Catholic doctrine of the Communion of Saints.

Perhaps, then, the rather forced excitement over "the Sunday problem" may urge our clergy to present and our people to heed sound teaching on the nature of the Lord's Day. There is a strange ignorance among our congregations, possibly due to the fact that so many among them have grown up in the Protestant bodies about us, though we fear the presence of the Decalogue in our Eucharistic office has a good deal to do with it. They need to be told clearly and repeatedly that the Fourth Commandment has no application to the Christian Lord's Day, that it concerned the Jewish Sabbath, that it is part of that old ceremonial legislation, and that it, as well as the regulations regarding circumcision, the Passover, and sacrifice, ceased to be binding when the old law was blotted out by the Blood of Christ. Does not St. Paul make all this perfectly plain in his Epistle to the Colossians? Neither Sabbath nor new moon have any authority for the Christian. True, we may find a certain typical significance in the Sabbath with reference to the Lord's Day, just as we may see in the Passover a type of Easter, in circumcision a type of Baptism, in the legal sacrifices types of the Eucharist. So the Epistle to the Hebrews calls all these "shadows" of the good things to come. But these "shadows" exist no longer, now that we are in possession of the realities.

We must not talk—as some vainly talk—of the Sabbath as having been “transferred” to the first day of the week. Shall we speak of the duties of the Jewish priesthood having been “transferred” to the Christian? Shall we say that the obligation of circumcision has been “transferred” to Baptism? Is the Eucharist a “transferred” burnt-offering? Not so do the Scriptures or the early Fathers speak. Moreover, who “transferred” the Sabbath? And by what authority? Where is the record of transfer? No, the New Testament and the early Christians regarded the old law as cancelled and done away on the Cross, and when the Christian Church began—as it did at once—to offer its Eucharists and observe the Lord’s Day and administer baptism and ordain its clergy, it acted in virtue of the authority it believed itself to possess, and it did not think itself bound by any of the Judaic rules. When converts from Judaism desired to keep the law without making it an essential to salvation or seeking to impose it on others they were allowed to do so, and so in certain places the Sabbath and the Lord’s Day were both kept, but as distinct institutions. It will be remembered that it was with regard to the observance of Saturday as a feast or a fast that Ambrose advised Augustine “When in Rome do as the Romans do.” But the Church never regarded its Lord’s Day as the Sabbath, or considered the Sabbatical regulations as applicable to it. In fact, the majority of the early Christians, as slaves or artisans or small shopkeepers, must have worked on Sunday. The happier time, as it seemed, when the holy day could be a holiday came only when Christianity became the religion of the empire.

How did the early Church hallow Sunday? By making

it a day of worship. Christians "came together on the first day of the week for the Breaking of the Bread." Very probably this offering of the Eucharist was in the first days a daily use, and later in certain countries Wednesday and Friday along with Sunday were the fixed days of communion. But certainly, always and everywhere, the Eucharist was celebrated on Sunday. The Lord's Day could not be kept properly without the Lord's service. So the heathen Pliny, reporting to the Emperor Trajan, describes the Christians as stealing out in the darkness before the dawn to worship and partake of the sacrament; and so also Justin Martyr, defending Christians against false accusations in his Apology addressed to Marcus Antoninus, tells of these same gatherings for worship. This, not rest, was the distinctive note of the Lord's Day.

The sabbatical theory, applied to Sunday, was very late. It arose among certain medieval teachers and, like some other abuses of the Middle Ages, was taken up and exaggerated by the English Puritans. Lutheranism, the original Protestantism, did not fall into this mistake and the "Continental Sunday" prevails in Germany as in France. Scotland and New England, as the special seats of Calvinism, were the great exemplars of sabbatarianism, and their influence affected all of Great Britain and the United States. There was good in it, in that by delivering the day from all worldly concerns it reminded men of higher things and made those who so desired able to use it wholly for spiritual ends. But there was evil in it also; partly in that it imposed too severe a yoke on human nature; partly in that it tended, like the Pharasaic sabbatarianism, to emphasize unduly an outward observance; but chiefly in that

it completely ignored the one great purpose of the Lord's Day, the worship of God in the Eucharist.

Now people everywhere are throwing away the old prejudice. They no longer lock up the children's toys or sit decorously in darkened rooms. But, alas! they have never learned how to worship, and when they do come together it is not to eat the Lord's Supper. Why not use the present opportunity to inform them how to spend Sunday? Tell them that they may very properly use a portion of the day in quiet pleasure or wholesome recreation, if only first they fulfil the Christian obligation of the Eucharist. Let the clergy provide abundant services at such hours as will enable the weary worker or the tired business man to obtain the needed fresh air. Let them see to it that masses are said punctually and with a certain holy alacrity. And let them remember, even when vacation time comes, that if for the laity the obligation exists of attending mass, *at least an equal obligation rests on the parish priest to see that there is a mass for them to attend.* Some of our priests seem to forget this, and find no difficulty in turning their congregations over to a lay reader while they are off at the mountains or shore. What can they expect of their people if they show no higher sense of duty?

The Curé D'Ars and Parochial Methods

REV. HAROLD BAXTER LIEBLER

PRAGMATISM has its limitations. The modern world and the modern church, to be sure, are ready to accept nearly any philosophy or methods which can be shown to work. But we must still demand that the philosophy or method be not utterly inconsistent with our own ineradicable ideas.

May I illustrate? We are learning, in these days, to apply the methods of "big business" to the church's work. We do it, not for the sake of imitating business methods, but because the methods have proved successful in their particular line, and we argue, most reasonably, that what works in business will work in religion. We have a commodity which we wish to place before people, to induce them to accept it. We are in precisely the position of a salesman. Then why not be sensible, and follow methods which salesmen successfully use? These methods do not involve us in any way in a denial of fundamental principles. The minister at his desk, surrounded by secretaries, amid the click of typewriters, may still wear his clerical collar, and "Rev." is as easily prefixed to his name as "Private" is suffixed, on the ground glass of his office door.

On the other hand, the method which it is my purpose to describe, while it was supremely successful in that every soul in the curé's parish was converted (assuming that conversion is the work of the church), postulates certain theories which are quite unacceptable to the modern mind. For this reason the method is not to be aped by any of our own clergy in the present generation, even though the method in itself worked. It is not recorded to what extent he succeeded in reforming the sewage of the town, or bettering housing conditions in the congested quarters. But

he did convert souls. Yet when this has been said for his method, all has been said.

We cannot be too firm in our warning against any attempt by ministers of the Episcopal Church to follow his methods, and for this purpose, before describing the methods, we shall show the utterly unacceptable postulates that underlie the methods.

The first is seen in the unconquerable belief which the hero of our tale had in God's interest in the conversion of souls. He did not conceive of himself as working alone, nor did he believe that he and his people must pull together. He thought of God as the great Worker, of himself, the saints in heaven, and the few devout ones on earth as working together against the devil who had a grip on most of his parishioners. He thought of Christianity as absolutely, not relatively, true. So narrow a view as this would immediately disqualify a religious worker today.

Then again he thought that holiness of life in a priest was as essential a quality as that of being a "good mixer." And he thought that the ability to pray was as important as that of pleasing the people, building up the parish, or even holding the young people.

No more need be said to show the hopeless impracticality of the whole idea. The present article is written only from an archaeological interest, and is in no sense intended as a contribution to the subject of pastoral theology.

Jean-Baptiste Marie Vianney, having served a short curacy under his friend and tutor, M. Balley, was sent to be *curé* of the little town of Ars, in the department of Trévoux. The population was then about three hundred, and nearly all were indifferent to religion.

"Go to Ars," said the vicar-general, "there is very little love for God there. You will enkindle it."

He found that the statement was all too mild. Men,

women and children alike were tepid. He set himself the task of turning their hearts God-ward.

Instead of hiring an office in the down-town section, or at least engaging desk-room and a few secretaries, Jean Vianney began by dividing his time among three duties. He visited his people, he prayed for them and for himself, and he wrote sermons.

He became, in fact, a "tireless visitor." "My people will not come to me," he said, "consequently I must go to them."

His visits were short and frequent. He never sat down while calling, nor partook of any food, not even a glass of water. He usually called at mealtime, when the men were at home, and talked to them while they ate. He knew farming, and he talked to them about their work. But he never left without speaking of the love of God and the privilege of fellowship with Him through the ministrations of the church. I don't know that he ever mentioned the church service as "inspiring" or "uplifting," or that he stressed the point that the church-going man gets in with a good crowd. He may even have gone so far as to intimate that their souls were in danger of going to hell if they were unwilling to make an effort to find God while here on earth, though it is to be hoped that he did not speak too dogmatically on the subject. But it is certain that his visits were not those of a "pleasant gentleman who happened to have been ordained," but those of a prophet sent by God to call men to repentance.

The second division of his working-time was devoted to his prayers. He made the parish church his home, and only ate and slept at the parsonage. These latter functions, it will be noted below, consumed a very small part of his time. "I will make it so that if the people want me for anything, they will have to go to the church to get me," he naively thought. And he spent hours daily in church, engaged in saying his office and pleading for his people. For every

minute he spent calling on his people he spent five minutes praying for them.

But this part of his work he dared not undertake alone. He felt his own unworthiness, and the weakness of his prayers. He also had a curious and most untheological idea of the loneliness of Jesus in the Blessed Sacrament, and he almost immediately arranged with the few of his parishioners who understood the idea to institute adoration and intercession. His first helpers in this work were an old peasant and a noblewoman.

The peasant used to leave his pick and shovel in the vestibule of the church, and devote several hours each day to prayer. He prayed before and after his long work in the fields and during the noon rest period. Knowing that the old man could not read, and seeing that his lips seldom moved in prayer, the *curé* once gave way to curiosity and asked:

"*Mon père*, what do you say when you pray so long to our Lord?"

"I say nothing, *M. le Curé*," was the reply. "I just kneel here and look at Him and He looks at me."

M. Vianney knew enough of modern methods to think that organizations in the parish would help forward the work, and get people interested. Had he lived a generation later he might have had a men's club, with pool rooms and monthly smokers, and a weekly dance in the parish house for the younger set. Had he lived today he might have realized that young people think a lot more of a curate who dances with the flappers of his congregation than of one who is continually talking religion. But we do not expect to find him a man ahead of his time. His organizations were the Confraternity of the Blessed Sacrament for men, and the Confraternity of the Holy Rosary for girls and

women. He was not even erudite enough to call it a Conso-
rity. The purpose of these organizations seemed to be to
get the people to practice their religion, what there was of
it. To hold the people together seemed a secondary consid-
eration with this iconoclast.

One evening he saw a group of giddy girls lingering in
the rear of the church after vespers. Here was an oppor-
tunity for sounding them about getting up a young folks'
society, or some amateur theatricals, or at least a parish
sociable. The girls probably would not have been eligible to
the Girls' Friendly Society, had it existed then. But Jean
Vianney followed no such course of action. Address them
he did, but in such terms as these: "My children, we will, if
you please, kneel down and say a chaplet together to ask
the Queen of Virgins to obtain grace for us to do well what
we are planning to do." He began the prayers, and the
girls responded feebly, shyly. Many of this group were
among his first converts, and became models of piety and
regularity.

It may be inferred from this incident that Jean Vianney
belonged to the extreme advanced wing of churchmanship,
but here again he fails us, for he was not true to party
principles in that he did not depreciate the value of preach-
ing. So far from thinking that sermons do not matter, and
a sacerdos need not concern himself greatly with the minis-
try of the word, or that a nice informal chat effects far more
than a carefully prepared sermon, he spent hours, some-
times several days each week, in writing his hebdomadal
homily. For him study was a martyrdom, and the prepara-
tion of a pulpit oration the most grievous of penances.
Yet he devoted himself to the task with such unflagging zeal
that his parishioners complained of the unreasonable
length of his sermons. It would be difficult to determine

whether the sermons were harder to listen to or to compose and deliver. Nevertheless, as a result of his studious application, he overcame the lack of a natural gift of eloquence, and in his later days was able to preach and teach daily without any proximate preparation.

I have hinted above that the methods of the *Curé* of Ars should not be taken seriously as a pattern for the clergy of today. What follows, regarding his mode of life, will prove this point, for, were any fanatically inclined minister of the Episcopal Church to consider emulating his life, he would be called to a halt speedily by his wife, or, failing that partner, by the leading ladies of his parish. For the *Curé* of Ars owned but one soutane at a time, which he wore until it was ready to fall to pieces; he dined but once a day, and that on cold potatoes which were cooked all at once one day a week; he had no hat or cloak, and even gave away to a beggar a pair of trousers which his fellow priests (to remove the scandal which Vianney's appearance created) had given him. He slept on bare boards, or rather lay on them for a few hours each night. Towards the middle part of his ministry, and from then to his last illness, he labored from eighteen to twenty hours daily in ministering to souls who came from every part of the continent, and even from England, to seek counsel and absolution from him.

It remains only to speak of his method of financing the various interests of his household and parish. Doubtless the budget system was not properly presented to him; at any rate it seems not to have received his serious consideration. Needing a chapel he engaged his workmen, and built it. There was no money to pay the men. He went for a walk, telling his beads over the matter, and was interrupted in his orisons by a young man on horseback who, having established the identity of the *curé*, rode off after handing

him a purse of gold pieces sufficient to pay for the chapel. The orphanage which he founded he supported, in part at least, with money found in his bureau drawer or under his bed-clothes. These conditions fostered in his mind the idea that God was interested in furthering the cause of religion, and he had heard somewhere a sentiment to the effect that if one sought first the kingdom of God, physical necessities would somehow be provided. He probably kept no kind of accounts at all, and spent next to nothing on himself. All his money went to the poor, and he died with no possessions but the bare clothes he wore.

Of course his financial methods were as unsound as the rest of his activities. No one today should think of substituting them for the Every-Member Canvass of the Nation-Wide Campaign, which is showing itself as the practical way of running the church's business. Imagine the auditing committee facing a parish report with such items under the head of receipts: "From young man on a horse, 2,000 francs. From curé, found in his *sabot* 300 francs. From *curé*, discovered in kitchen sink, 800 francs, etc." The accounting wardens would bring some one to account!

Aside from its lack of system, the financial method of Jean Vianney failed to bring home to people a sense of stewardship. Money being the acid test of religion, and there being many people who show their interest, by preference, only by their financial support of the parish, we should aim to enlist their interest in this way first. Just as the Liberty Loans increased patriotism by giving individuals a share in the investment of the war, so the envelope system links people up with the church's activities. People who pledge to support the Episcopal Church, and have envelopes, will hardly ever desire to be buried by any except the Episcopal burial service.

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Moral Standards Among Women

ALL persons of good will must sympathize with the Appeal to Women in the Church to help raise the present-day moral standards, which has been issued by the Executive Board of the Woman's Auxiliary. The Appeal calls attention to "the habits of our women, young and older, as shown in the decline of reticence, indecent dress, improper dancing, gambling, and a general indifference to reasonable safeguards of proper conduct." It recognizes the widespread influence of the habits and standards of women in shaping the destiny of the nation.

This Board recommends to all the women's organizations in the Church that they form committees in every community to arrange:

(a) Plans to arouse parents to the necessity for strengthening and safeguarding the ideals of American homes by maintaining Christian standards of life and training for the children of this generation.

(b) For meetings with mothers and other thinking women for the consideration of the things which are tolerated today in society, with a view to eliminating the obnoxious features, such as indecent dress, the painting of faces, improper dancing, joy-riding, vulgar conversation, swearing, etc., etc.

(c) For meeting with girls where the influence and conduct of women may be discussed in a sympathetic and intelligent manner.

(d) For presentation of the evils of vulgar and suggestive moving pictures, promiscuous dance halls, immoral plays and literature, either in book or magazine form,—for the purpose of forming sufficient public opinion to guard against these things, and to provide wholesome and attractive recreation and amusement.

(e) For the formation of influential groups of women and girls, in every community, who refuse to sanction those things which, according to Christian teaching, lower the standards of life and thought.

We sincerely hope that something effective may be done in these directions, and that such committees as shall be formed may be assisted by the intercessions of the faithful on earth and the saints in heaven. May these committees avoid, as far as possible, assuming an air of Puritanical

coldness and superiority, or feeling that their duty is merely one of denunciation.

We fear however that the moral deterioration of the modern world has gone too far to be entirely set right by such measures. To undertake to remedy the moral evils of our time by protests and lectures and committee meetings and group suggestion is too much like trying to brace up a building by external supports after its foundations have crumbled. For that is precisely what has happened to our modern world: the foundations of morality have crumbled.

The decline of moral standards which we are witnessing on every hand today has little to do with the great war. The trouble began many years before the war. It is the outcome of the modern revolt against the dogmas of the Catholic faith. That revolt began with the New Learning—the revival of Paganism which we call the Renaissance. It was carried still further with the continental Reformation, when the authority of the Catholic Church was rejected by a large section of the population of Europe, and the Bible as interpreted by private judgment was put in the place of the dogmatic tradition of the Church. This led in turn to an ever increasing division of Christendom into a multiplicity of warring sects, with the natural result that the teachings of each sect were treated with a growing disrespect and contempt by the people upon whom they were imposed. In our own day the authority of the Bible has for one reason or another almost entirely lost its hold upon Protestants, and they are left without any divine sanction for their convictions in the realms of faith or of morals. Add to all this the significant consideration that the generation now coming into the saddle has largely been nourished on an entirely

secular education, with no training in Christian faith or morals, and the results are not surprising.

For a long time after the so-called age of Enlightenment, it was thought by many that it would be a simple enough matter to give up the dogmas of Christianity and retain its moral system. Nietzsche was the first modern thinker to puncture this fallacy. He showed that Christian morals must be thrown overboard along with Christian dogmas. The influence of his teaching, through other modern writers and college professors, has been far-reaching and pernicious. Large number of modern men and women have surrendered the moral ideals of the Gospel as untenable and without foundation. They are right,—so far as they themselves are concerned. The dogmatic foundations have crumbled and and the house is collapsing over their heads. Their fathers have sown the wind, and now they are reaping the whirlwind.

The only remedy which can go to the root of the difficulty is the return of the modern world to the Catholic faith. That alone can re-establish the supremacy of the moral ideals of the Gospel. A hodge-podge kind of unity, which attempts to synthesize the affirmations of the Catholic faith with the negations of Protestantism, cannot do it. The whole Christian world must come back into the one fold under the one Shepherd. Even that will not ensure a perfect civilization. Sin will still be powerful, and the devil will continue to lure many from the flock of Christ. Nevertheless the return to the old faith is the only thing that can preserve our modern civilization from decay and destruction.

Dr. Parks as Watchman

THE clergy are not only ministers of Christ and stewards of the mysteries of God; they are also watchmen on the walls of Jerusalem, whose duty it is to warn the people of approaching danger. Dr. Leighton Parks, the rector of St. Bartholomew's Church in New York, has recently been prominently before the public in the latter capacity. In two sermons preached from his pulpit during Lent he has warned us of the danger of the political domination in this Republic of the Roman Catholic Church.

He bases his warning on three tendencies which he thinks are not sufficiently perceived by the Protestant part of our population. The first is that the Roman Catholic Church is seeking to put out of existence our public schools, so as to leave only the parochial schools. The only evidence he gives for this charge is that in some states efforts have been made to divide the taxes for education *pro rata* among the different churches. The second tendency is revealed in the effort to keep immigrants in the racial atmosphere in which they have heretofore lived, and speaking their own language rather than English. Dr. Parks thinks that the result of this would be that we would have large communities of foreign-born people absolutely under the direction of priests, as are the people in the Province of Quebec. The third tendency arises from the fact that the Roman Catholic hierarchy is largely Irish, and therefore there is nothing that the authorities of the Church more desire than to bring about war between this country and England, because England is the oppressor of Ireland and the chief bulwark of Protestantism.

The public school system is indeed in danger. The danger

however comes not from the Roman Catholics, but from race-suicide among Protestants. Nevertheless the places of Protestant children will be more than filled up by Jewish children, who will always be with us in increasing numbers. So long as the Jewish race retains its fertility, there is little danger that the public schools will be put out of existence.

As for the communities of foreign immigrants, we wish that they might remain under the control of their priests. They could be under no better guidance. We fear however that as they become further Americanized many of them will slip away from the Catholic religion into indifferentism, and the more radical and restless of them will be brought under the control of revolutionary and anarchistic leaders.

It is not right to say that the Roman Catholic Church as a whole is being made the tool for Irish propaganda. The evidence all points in the other direction. Cardinal Bourne has not hesitated to speak his mind freely about the Sinn Feiners. For the first time in many years, the reviewing stand for the St. Patrick's Day parade in New York was not in front of St. Patrick's Cathedral, and the Archbishop of New York was not in the reviewing stand. Father Duffy rebuked those in charge of the parade for allowing the banner with the inscription, "We will take our religion from Rome, but not our politics." The Vatican has persistently refused to be drawn into the Irish question. Sinn Fein propaganda, we are told, is not allowed to be carried on in the church of the archdiocese of Philadelphia—and who was made Cardinal?

The political domination of the Roman Catholic Church in the United States can come about only when the majority

of our citizens have become adherents of the Roman obedience. If that day should ever come, then it would be right and just that they should exercise political domination. It is the fundamental principle of a democracy that the majority should rule. In the meantime why should we allow ourselves to be frightened by bogies?

How to Prevent Crime

A REFORMED criminal, whose first name was Pat and whose last name we have forgotten, was recently bulletined to deliver an address in a Broadway conventicle on the subject, "How to Prevent Crime." It reminded us somewhat of the story of Bishop Greer's boyhood when he was required to write an essay on a subject chosen by himself. He experienced much difficulty in choosing his theme. Finally he hit upon the subject, "The World and Its Contents."

These are both delightfully simple subjects, especially "How to Prevent Crime." We might dismiss it with a few well chosen paragraphs somewhat in this fashion:

Beget a few generations entirely free from physical and mental defects caused by pre-natal alcoholism and venereal diseases in parents.

Absolutely prohibit the use of alcohol as a beverage.

Abolish all destitution and poverty, along with the exploitation of the poor by the rich.

Establish the Kingdom of God in its completeness upon the earth.

Teach everybody the elements of the Christian faith.

Convert all sinners and induce them to turn sincerely from sin to God.

Counteract effects of original sin by baptizing the whole population of the earth.

Induce all adults and children who have reached the years of discretion to become frequent partakers of the Holy Communion.

Bind the devil and his angels in everlasting chains.

After having suggested this outline treatment of the subject, we feel some curiosity as to how Pat treated it. Perhaps someone will tell us.

Is there an Episcopal Religion ?

IF there is an Episcopal religion one would naturally suppose it would be religion as practiced by bishops. It would comprise such features as their private devotions and meditations, their public offices, their family prayers and so forth. The expression is frequently used however to connote the religion believed in and practiced by members of Episcopal Churches. It is also referred to as the Episcopal faith, Church of England religion, Anglicanism, and English Christianity. Such language is evidently based on the assumption that the English Reformation caused a new religion to spring forth full-grown from the head of Henry the Eighth or Archbishop Cranmer, like Minerva from the head of Jove.

No theory could be more inconsistent with the facts of history. The English Reformation did not call into being a new religion. It merely continued under reformed conditions the old religion of Western Christendom. The changes that were made by the authorities of the Church in England were not intended to displace the old Catholic faith, which continued to be believed in and practiced by the peo-

ple of England. These changes consisted chiefly in certain minor alterations, not so much in the faith as in the practice of religion. Worship was to be in the vernacular instead of in the Latin tongue; the chalice was to be restored to the laity; the papal courts were no longer allowed to exercise jurisdiction in England; there was something of a relaxation in ecclesiastical discipline; the Pope was no longer acknowledged as the supreme ruler of the Church.

After the Reformation as before, the Catholic religion remained as the foundation and background of the religious practices of the English people. Catholic bishops and priests still taught the old faith and administered the old sacraments of the historic Church. It is very significant that according to the use of the Prayer Book Ordinal when men are ordained to the priesthood, they are made to pledge themselves "to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same."

"As this Church hath received the same,"—that explains our position clearly and concisely. It is the duty of our clergy to teach the faith and to administer the sacraments that we have received from the rest of Christendom, except in so far as the Book of Common Prayer explicitly ordains otherwise or commands some other form to be used.

It would be ludicrous to believe that the two provinces of Canterbury and York alone were teaching the true Christian religion; and that no appeal could be made beyond them. The fact of course is that the Church of England at the time of the Reformation did appeal to the universal Church as against the provincialism of Rome. Our Lord certainly never promised infallibility to a part of the Church, or to the Church in a particular country, but only

to the Catholic Church as a whole. The Provinces of Canterbury and York are only a part, and a very small part, of Christ's holy Catholic Church. They have authority to determine rites and ceremonies; but if they should put forth a new dogma of their own, it would have no authority whatsoever. If anyone tells us that a particular doctrine is "the distinctive teaching of the Church of England," we may be quite sure that it is heresy. The tail cannot wag the dog.

Dislike of Authority

THE average American dislikes authority in every form.

He is even vexed when the policeman at the corner prevents his being run over by an automobile. He is thrown into paroxysms of temper at the thought of prohibition. He dislikes being told that matrimonial ties bind him until death. He instinctively revolts at anything in the shape of dogma, whether religious or scientific.

This all comes no doubt from the democratic tendency in our national inheritance. We love to work out our own restrictions. We say that no one has any right to tell us what we are to do or not to do. When however we have worked out our own restrictions, we do not wish to obey them. As a people we apparently look forward to an ideal state of anarchy in which every one can do as he likes.

Another cause of our dislike of authority is our love of questioning any positive assertions that may be made in our hearing. We pride ourselves on our independence of judgment and self-reliance. This is inbred and is a lingering trace of the pioneer spirit which prevailed among our ancestors. They were always striking out in a self-chosen

course and cutting trails through virgin forests; and therefore each man became a law unto himself.

It does not seem to trouble us that we are woefully inconsistent. The average American does respect the judgment of the expert. If he is in some legal difficulty, he does not hesitate to consult a lawyer who understands all the intricacies of the case, and ask his advice as to what he should do. If he is ill, he does not think it wrong to send for a doctor, who makes a diagnosis of his symptoms and commands him what he must do if he hopes to get well. It is not considered narrow-minded to accept the judgments of a lawyer or a doctor. Why should it be considered narrow-minded to accept the judgment of experts in religion, namely the Church and its official representatives?

We commonly regard it as desirable that we should remove from our souls as far as possible every trace of a narrow and selfish individualism and conform ourselves to the demands of the herd instinct. Most of the aspirations of the herd, such as the desire for property, the love of marriage, the fondness for children, or the instinct of self-preservation, are considered defensible, legitimate, and necessary for a sound social order. What is this but respect for authority? In following the herd instinct we simply put the common judgments of society above the peculiar whims of the individual.

Submission to authority is the only road to an orderly and stable society. Naturally we not wish to have authority ruthlessly imposed upon us; but when once we have found an authority which comes to us with divine sanction we ought to be willing to respect it humbly and cheerfully as the best safeguard against human selfishness and diabolical devices.

The Greek Orthodox Church and the Anglican Question

REV. FRANK GAVIN, Th.D.

AT almost the same time that Greece was throwing off the Turkish yoke, and securing her political freedom, the English Church was being emancipated from the spiritual bondage of centuries and began to derive a new spiritual freedom in the consciousness of her Catholic heritage. In both cases a heroic past and a dawning realization of a glorious ancestry was the dominating motive of the struggle for liberty. It was the inspiration which came from knowing better her own past that strengthened Hellas for the final struggle for freedom. It was the consciousness of a heroic spiritual ancestry in the Catholic church which inspired the Tractarians to look to the early church and the teachings of the Fathers for the means of spiritual renewal and religious rebirth of the Church of England. Both movements were movements for liberty and freedom. Both movements were grounded in a conception of a past history which was the best practical ideal for future expansion. Both movements resulted in the vision of a larger horizon.

For the Church of England this larger horizon was the Catholic Church. Anglican Christianity felt its corporate life thrill with the blood of the saints, apostles and martyrs and confessors. Each decade since the beginning of the Oxford Movement has brought new reclamations of the theological and devotional heritage of the spiritual ancestry of Anglican Catholicism. A new life began for Anglicanism and a new vision gradually unfolded before it: the vision of

the one Catholic Church of which she was part. In the life of modern Greece there is a parallel development. Each Greek schoolboy knows the deeds and achievements of the great men of the past, and is taught to realize that he is of one race with them. The memorials of the past exercise a great influence on the thought and life of modern Greece, philosophically, artistically and culturally. Above all, the past greatness of Greece consisted in her freedom, and the realization of this fact a century ago in the modern life of Hellas, opened up a new and wider horizon. The new Hellenism is the political creed of every Greek.

It might seem that the two movements were utterly different because the realization of Greek freedom was a political, and the emancipation of the Anglican Church entirely a religious matter. Anglicanism has, however, felt itself to be primarily the church of the English speaking peoples, and as such has other than a purely religious character. Hellenism, while primarily political, is almost as much the gospel of the church as that of the state. Both are ideals. Hellenism is almost as much a religion as is the Anglo-Catholic movement. Anglo-Catholicism, in many respects, has a national or rather Anglo-phone character.

As soon as the course of her development allowed it, and necessarily resulting from that progress, the Anglo-Catholic movement began to look toward the Orthodox church with a dawning sense of kinship, and a real conviction of essential unity. This impulse resulted in overtures toward the Orthodox church which were met with a hospitable and cordial reception.¹ This feeling of kinship of the Anglican

¹Cf. the letter of Gregory VI to the Rt. Rev. Archibald Campbell, archbishop of Canterbury; the Encyclical of the Church of Constantinople to the Abp. of Canterbury, on the occasion of Pope Leo XIII's Encyclical to the Orthodox Episcopate; the Encyclical of the Holy Synod of Athens (art. 1666) etc.

for the Orthodox church was due to several causes, all an outcome of the spiritual consciousness developed by the Oxford Movement. (1) First of all, the polity of Anglicanism is the ideal of a federal state of the one Church, each nation should have its own church, and its own hierarchy. It is the ideal of a federal state of the one church, each national church contributing its best and sharing in turn the fellowship of the other churches. The union of church and state in England no more militates against this fundamental notion of church polity, than it does in the case of the federation of the several national Orthodox Communions, which constitute the "Orthodox Church." (2) Then, there are great similarities in the practices of the Anglican and Orthodox churches, which practices are often governed by the same principles: a vernacular liturgy, conservation of primitive practices of the church,—such as communion in both kinds, married and celibate clergy, local customs and national divergence in details, etc. (3) The strong appeal to antiquity, which was the message of the early Tractarians, is the same appeal which Orthodox Christianity constantly makes to substantiate its position. (4) The rejection of the papal claims constitute another powerful bond of identity in principle between Anglican and Orthodox churches, and (5) the general type of the two churches is the same, as both reject the autocratic and monarchical theory of polity, for one which is, at any rate in theory, democratic.* These things which Anglicanism and Orthodoxy hold in common, the principles of the national church,

*The defenders of Establishment say that the voice of the laity is expressed through the State, attaining by a different road, what the American church secures by its house of Deputies and of the general canonical scheme of the participation of laymen in church affairs. Cf. "Church and State." Chrestos Androutsos, and Balanos' answer. (Greek text only, Athens 1920.)

vernacular liturgy, primitive practices in general, appeal to antiquity, non-papal constitution and democratic polity, held the promise for Anglican theologians of a more than simply theoretical kinship with Orthodox Christianity. With the new ideal which arose through the Anglo-Catholic movement, of the world-wide Catholic Church, came as well the keen realization that it was not yet realized in practice. Hence sprang up the desire for the reunion of Christendom and concretely, a movement toward *rapprochement* with Orthodox Christianity.

For us this ideal has its practical side. Many Orthodox Greeks feel that our aspirations toward a closer contact with them is due primarily to a need we feel, whether consciously or not, to have as a buttress against Roman claims and propaganda, explicit recognition by Orthodox Christianity of us as a Church with true doctrine, valid orders, and Catholic discipline.⁸ Most of us do not feel that any such recognition would be a concession, but only a recognition of facts. Few of us are actuated by any motive of either aggrandizement or self-seeking in the whole matter of reunion with Orthodoxy. Yet we did make the overtures towards the Orthodox churches, which means that we wanted something or we should not have asked.

From the Greek Orthodox point of view the movement of Anglo-Catholicism toward Orthodoxy came at a time when, as was suggested above, a new horizon was opening out to the Greek world. Greece was taking her place as a free

⁸I have more than once had this alluded to in conversation with Greek clerics and laymen. It is a kind of "quid pro quo" in our negotiations—they think. Some of them for this reason, question our sincerity and unselfishness in the whole movement toward *rapprochement*. Cf. e.g., Rhösse's "System of Dogmatic of the Orthodox Church" (Athens, 1903) pp. 280-287.

In this article I have referred to Greek texts only, the titles of which I give in translation, and which are not available in English.

nation among the nations of the world. Her future development and expansion was a matter of the greatest concern to every Hellene. Hellenism has become almost a religion. The contact with other nations which has been possible since 1835, has only shown Greece the wider possibilities of her national life, especially with relation to the English-speaking peoples. In the main, England has been a good friend to Greece. At present, England, France and Russia share the guardianship of the Greek state, and since Russia is now *hors de combat*, France and England must be considered as the two essential factors in the development of Greek policy, and the growth of the Greek state. The interests of the church and of the state are identical. For a Greek to be anything but Orthodox is so rare as to be almost unknown. While Greece can only come into contact with France politically, there is a growing consciousness that Greece and the English-speaking peoples can come into touch both politically and religiously. So the Greek church has been friendly with the English church and the political and national situation has encouraged contact between church and church. If it be hinted that Anglicanism seeks for recognition from the Orthodox church, it is whispered that Greece may greatly benefit by a closer relation of her church with that which is *par excellence*, the church of the English-speaking people.*

The church and the state are so intimately connected that, except in the sphere of abstract dogma, no concern or act of the church is its own alone. The church is so greatly the ally of the state, no less now than in the days of the

*I have felt this implied in any number of conversations and heard it openly said in several. On the general advantages accruing from reunion, cf. Ambrose, "The Orthodox Church." (Athens, 1902), pp. 6, ff.

Turkish domination, when the bishops were civil officers of the Greek people and the church kept alive the flame of Hellenism, that a friend of the state is a friend of the church. The policies of the two are identical. The interests of the two are the same. Anything happening in the political sphere affects the church as intimately as the state. I could enlarge on this at length, but even illustrations would carry me beyond my point. It is difficult to tell how much influence is carried by what we should call simply the political contact of Greek ecclesiastics with English churchmen, and how much the motive of the purely political aspects of a possible closer union between Greek Orthodox and Anglican churches weighs in our relationship with each other.

Before we examine the attitude of the Greek church to the Anglican church in the domain of theology, certain principles must be stated. (1) According to the teaching of Greek theology, the Orthodox church is the one and only Catholic church. Dr. Stone clearly and accurately summarizes its doctrine of the church in the part of his book on "The Christian Church" devoted to the Orthodox position. There is no more room in the Greek Orthodox view for the "branch theory" than there is in the Roman papal view. Both Roman and Orthodox ideas of the church cover the whole ground and state definitely and surely that each church is the only church. This is as certain from the dogmatics of Androutsos⁵ and Rhôsse⁶ as it is from a purely irenical work such as the book of Ambraze.⁷ No other theory of the church can exist along with the Orthodox

⁵"The Basis of the Reunion of the Churches," Constantinople, 1905. "Dogmatic of the Orthodox Eastern Church," Athens, 1907, pp. 5 ff, 260 ff etc.

⁶"System of Dogmatic of the Orthodox Catholic Church," (Athens, 1903). pp. 24, 56, 101, 104, *et al.*

⁷"The Orthodox Church, (Athens, 1902). pp. 16, 19, *et al.*

theory, for its claims are absolutely exclusive.* (2) It is the whole point of the discussion by Greek Orthodox theologians of the Anglican question, that they one and all conceive our reunion with them on the only basis possible to them, i.e. Anglicans as a body, becoming Orthodox. (3) In the examination of the material which is available for our study of the relation of the Orthodox to the Anglican church, one is confronted with the difficulty of reconciling theory with practice. For example, while the Orthodox church teaches definitely that only baptism by immersion is valid,⁹ nevertheless she can by the exercise of "economy" validate even a Protestant baptism, as she did in the case of Queen Sophia.¹⁰ There are countless instances of the exercise of this special dispensing power, the conception of which it is not entirely an easy matter to define. The principle, however, to be pursued in the examination of the theory and practices of the Orthodox church—suggested to me by an eminent ecclesiastic—is, "follow the main tendency or stream of action," and disregard occasional lapses in either direction, whether the more lax or the more strict. Cases of the exercise of "economy" cannot then, strictly speaking, be quoted as precedent, as they are exceptional instances of the exercise of an exceptional power under exceptional circumstances.¹¹

⁸Cf. "Orthodox Catechism," (Balanos) (Athens, 1920). pp. 7-8; 22-23; "Symbolic, Mesolara, vol. III, 21-26, (Athens, 1901). Vol. IV, pp. 1-17, (Athens, 1904). Catechism of Platon, Abp. of Moscow. "Our church is . . . not only the true Church, but the only Church."

⁹i. e., Regularly accepted as such according to the letter of the Church law. cf. Duobouniotes, "The Sacraments of the Orthodox Eastern Church," (Athens, 1913), pp. 37-57.

¹⁰Ambrase. "The Orthodox Church," pp. 168-170. In some of the Greek churches in America the strict rule of rebaptism of all not baptized according to the Orthodox form of immersion is followed, even in the case of Roman Catholics.

¹¹Cases of "economy" can only be used as precedents when the conditions of expediency, circumstances and necessity are all precisely the same as in the instances referred to.

The Anglican church is one of the Protestant churches, according to all Greek theologians. She differs chiefly in claiming a hierarchic ministry, but not really in any essential particular from other Protestant bodies. Christianity is divided into three groups,—Orthodox, Roman, and Protestant. We are one of the "Protestant churches." The word "Catholic" is applied exclusively to the Roman Catholic Church, and it is a term almost of reproach. Instances may be quoted in which the Orthodox church in theory claims the title "Catholic" for herself, but the title is never used in practice to mean anything but Roman, or papal Christianity. Similarly "Protestant" has not acquired the connotation it has come to have with us. It does not necessarily mean anti-sacramental, or anti-supernatural, but, essentially, anti-papal. In this sense I heard it used in a seminary lecture on church history. "Photius was the first Protestant." At the same time it has a positive content, for all "Protestant churches" have certain elements in common: the sufficiency of the Bible only as a source and font of Christian teachings, the notion of the "invisible church,"¹² as against the Orthodox (and Roman) idea of a visible Church, the notion of revealed truth as shared in part by each separate body of Christians, and the theory that it is only held as a whole by all, etc. We are, it is true, much nearer to the Orthodox Church "than any of the others, and could be much more quickly united with it,"¹³ but still we are in essence not different from Lutherans, Calvinists, Me-

¹²On this Protestant principle, that the Church is an ideal, not reality, that it is really invisible; that all Christians share its truth, no single body of Christians having all of it, Anglicans are consistent in offering the Eucharist to every Christian and inviting all to come and "partake of the sacramental supper without fear," according to Androutsos, "The Validity of Anglican Orders from the Orthodox Point of View." (Constantinople, 1903), p. 7.

¹³Ambrase, *op. cit.* p. 89.

thodists, etc. I was asked why, if we really seriously "meant business" in our interest in reunion, we didn't first unite with the "other Protestants," as they were so much nearer us. This was the remark of a man who had studied in England, had seen the English church in every possible light and was expressing his sincerest mind.¹⁴ He is one of the few men who have looked into the problem of the Anglican church from within. Few Greek theologians read English easily, and much of what is said about the English church filters through from German works.

As essentially a Protestant body, founded on a Protestant principle and functioning as one of the Protestant sects, we have many doctrinal errors. Our Thirty-nine Articles are to them the "Confessio Anglicana,"¹⁵ "which contain the faith of the Anglican church." They must be considered however in relation to the rest of the Book of Common Prayer. Of these articles some are orthodox, others semi-orthodox and others unorthodox. The semi-orthodox "Articles" (VI, XIX, XXII, XXVII, and XXXII) "if they be thoroughly examined and judged in the light of the practice of the Anglican Church which is shown clearly in the "Book of Common Prayer," and according to the utterances of the bishops and theologians, who understand them in an orthodox sense, they may become entirely orthodox." Of themselves these articles are more than doubtful. "But there remain seven articles which we call unorthodox or heretical, (a) that (the Anglican church) believes that the Holy Ghost proceeds from the Father *and the Son* (V); (b) that she believes in the Calvinistic doctrine of absolute Pre-

¹⁴Cf. the contention of the Rev. Leslie Walker, S.J., in "The Problem of Reunion," 1920.

¹⁵Ambraze, *op. cit.* pp. 79, 89.

destination (XVII) (c) that she believes that Ecumenical councils (which she calls "General" councils) can err, and have erred and that about divine things ordained by the councils as necessary for salvation, they have no force or authority unless these be proven consonant with Holy Scripture (XXI);¹⁶ (d) that she believes that . . . there are only two Sacraments . . . (XXV); (e) that she believes that Transubstantiation . . . cannot be proved by Holy Writ . . . (XXVIII); (f) that she believes that the Wicked and such as be void of a lively faith . . . do not eat the Body of Christ . . . but 'eat and drink the sign or Sacrament of so great a thing' . . . 'to their own condemnation' (XXIX); (g) that they do not accept the Holy Eucharist as a propitiatory Sacrifice, (XXXI)."¹⁷

The *Filioque* clause is a real difficulty with the Orthodox church as was shown in the Bonn Conferences in the year 1874-5.¹⁸ Greek theology holds tenaciously to the position of Photius in regard to the whole question. His thirty-one arguments against it are quoted in full or in summary in the dogmatical works of Rhôsse (pp. 264-275) and Mesalora (vol. III, pp. 113-129), etc. Nevertheless it is possible that the Anglican explanation of the clause as applying to the temporal missions of the Holy Spirit, that it does not mean "from" but "through the Son" may satisfactorily explain and justify our use of it.¹⁹ Yet it is still a difficult matter

¹⁶Not in the American "Book of Common Prayer. Cf. p. 564.

¹⁷Ambrase, "The Orthodox Church." pp. 79-81.

¹⁸"Die Orientalen legen beganntlich auf ihre lehrform, bezüglich des Dogma's vom Ausgange des heiligen Geistes, grosses Gewicht und sehen sie als ein sicheres und unangreifbares Bollwerk an," Dr. Döllinger at the Conference in 1875, quoted in Reusch: "Bericht über die Unions Conferenzen" (Bonn. 1875.) pp. 37-38. Cf. also, A. Bulgadoff, "The Question of Anglican Orders," (S. P. C. K. 1899), pp. 39-40.

¹⁹Ambrase: *op. cit.* pp. 82-4.

with the great theologians, as e. g., Rhôsse, who was present at the Bonn conference and was far from satisfied with the Anglican attitude on the question, as his report to the Holy Synod shows and as his words in his "Dogmatic" indicate . . . "like the Anglicans, the Old Catholics conceded the dropping of the . . . Filioque clause . . . not only as dogma but as a theological theory, for the sake of the Easterns, in the expectation that the latter would make more important concessions in their favor."²⁰ According to Rhôsse, it must not be a concession but a conviction on our part based on examining the evidence, that the *Filioque* clause is inadmissible and that it not only was uncanonically and illegally interpreted into the creed, but that it is vicious and wrong in itself.²¹ The *Filioque* clause is one of the sore points in the controversy with Rome,²² and one of the greatest stumbling-blocks in the way of unity of doctrine.²³

Of the other articles that disagree with Orthodox teaching, several may be disposed of by a proper interpretation of them in an Orthodox sense. If "Predestination and Election" does not mean the "absolutely absolute fore-ordination of Calvin . . . but is more limited and benign in its meaning . . . it can be made to bear an Orthodox sense."²⁴ If article XXI means by "General" councils not "Ecumenical" councils but only such as were those of Trent, Constance and the like, "it can be numbered among the Orthodox articles." Certain Orthodox theologians divide the

²⁰Rhôsse, "Dogmatic." p. 286, cf. his report to the Holy Synod on the Bonn Conference of 1875, (Athens, 1876.) pp. 29-32.

²¹Cf. his comments on the Bishop of Winchester's motion, and the Old Catholic and Russian correspondence on the subject. pp. 279-283.

²²Andoutsos, "Dogmatic." p. 80.

²³Cf. "The Reunion of the Churches." Timothy Anastasios. (Athens, 1910.) p. 15.

²⁴Ambrase. op. cit. pp. 84-85.

sacraments and number them as does article XXV: the Patriarch Jeremiah calls Baptism and the Eucharist "the chief Mysteries"; Constantine says: "Two are the chief and extraordinary Mysteries of the New Testament, Baptism and the Eucharist"; Platon of Moscow says the same and adds: "of the remaining, Chrism (= unction at Baptism) and Penance are received as mysteries by all, but Holy Order, Marriage and Unction are not used by all Christians." "If the Anglican Church calls Baptism and the Eucharist, Mysteries of the Gospel, and does so with the same signification as the Orthodox writers in calling them 'chiefer,' 'most extraordinary,' this article is Orthodox."²⁵ This ingenious argument of Ambraze, whose interest is altogether irenic and not dogmatic, as he himself says,²⁶ really does not meet the difficulty. Our article means, as it says, by "Sacrament," an ordinance "which has a visible sign or ceremony ordained of God" in the Gospel. Of the seven, clearly two only can be included under such a definition. We are simply using a special word with a special meaning. Baptism and the Eucharist are distinguished from all others by the Article, as well as by the Orthodox writers referred to, as having their sign or ceremony ordained by God in the Gospel. If the use of the word 'Sacrament' is restricted to this meaning it is impossible to call the other five Sacraments, for Orthodox theologians have as great difficulty as the Roman writers, in pointing explicitly to the sign ordained by God, for the five other "mysteries."²⁷ There is however

²⁵*Ibid.* pp. 85-86.

²⁶*Op. cit.* p. 159, note 1.

²⁷"The Sacraments," Duobouniotes, p. 10: "we can presume with much certainty that the other Sacraments, like Baptism and the Eucharist, were instituted by our Lord" . . . *It is obvious* that they were founded by our Lord" (*ibid.* p. 11) i. e. Tradition supplies the lacking evidence. (Italics mine.)

no question raised by the article as to the possibility of other "means of grace."

The teaching of the doctrine of the eucharist which seems to involve a Calvinistic theory in article XXVIII, is to be supplemented by the seemingly Lutheran doctrine of the Catechism. But both should be interpreted in the light of the Prayer of Humble Access, which clearly teaches the "Real Presence." Yet this is not the explicit teaching of the Orthodox Church, the doctrine of transsubstantiation which is an obvious, necessary and inevitable deduction from the words of the Gospel.²⁸ What is needed on this as well as the doctrine of the Sacrifice of the Mass (interpreting Art. XXXI in the Orthodox direction) is a clear and authoritative statement by Anglican bishops of the true doctrine of their church.²⁹

Many more divergences of teaching may be discovered in the Articles, if they are closely examined as an independent document, without reference to the circumstances which gave rise to them, or to the end which they were meant to serve. In fact, apart from their context, they are almost inexplicable. Knowing as little as they do of English church history, of our theological literature, and of our church life, it is astonishing that Orthodox Greek writers should be so lenient in their estimate of the orthodoxy of this singular production, the Thirty-nine Articles. They treat it as our Confession of Faith, parallel to the Westminster Confession and the Catechism and Decrees of the Council of Trent.³⁰ If they knew more about us, they might find

²⁸Cf. Rhösse vs. the Bishop of Salisbury, *Dogmatic*. pp. 96-97.

²⁹Ambrase. *op. cit.* p. 88, for the Orthodox doctrine; cf. Duobouniotes, *op. cit.* pp. 85-128, on which also cf. Bulgadoff, *op. cit.* p. 40.

³⁰ So do Russian theologians, e.g. Bulgadoff, Sokoloff, etc.

other divergences of teaching still more striking, not to mention the divergences in practice which are common among us.

As the question of the validity of Anglican orders was raised by Anglicans, it was necessary that some consideration be given to it in the concrete. Ambraze's *Essay on the Union of the Anglican Episcopal Church with the Orthodox Eastern Church* appeared in 1891 (Athens). It contends that since by an examination of the authorized formularies of the Anglican church as interpreted by its theologians and its practices, few things separate it from the Orthodox, the Anglican church stands in a peculiarly intimate and close relation to Orthodoxy. The essay reviews all of the correspondence between Anglican and Greek (and other Orthodox) authorities. Ambraze embodies most of the contentions here developed in his subsequent book on *The Orthodox Church in Relation to the Other Christian Churches* (Athens, 1902). Arguing on the basis of the extraordinary instances in which by the use of "economy," non-Orthodox baptism was accepted as valid³¹ as well as in the ordinary practice of the Russian church, and the recent practice of the Greeks, he claims that all Christians believing in the cardinal doctrines of the faith,³² are brethren and fellow Christians with the Orthodox. Not only this, but the reception of priest converts from the Roman and Armenian churches, and grading them according to the rank of their order, in the Orthodox church, was an admission of the principle that valid orders can be had outside the Orthodox

³¹Pp. 161-171.

³²Ibid. p. 8, 157-160 et al., where he makes a distinction between "fundamental" and "secondary" or subsidiary doctrines.

church."⁸³ Thus the Russians received a Uniat priest, Constantinople Melchite and Nestorian priests,⁸⁴ and in each case they were not re-ordained. Rhösse and Mesolora differ with him on this principle,⁸⁵ so it may not be considered as current dogmatic teaching but rather as the work of a single writer whose chief interest is irenic. It is precarious to base a principle of action on cases of the exercise of "economy."

In 1902 the Patriarchate referred the question of the validity of Anglican orders to the faculty of the Theological School at Chalki, and in that year appeared Androutsos' tractate of 95 pages on the "Validity of Anglican Orders from the Orthodox Standpoint," printed at Constantinople under separate cover in 1903. He said that the Orthodox church had never pronounced on the matter. The question could be reduced to two separate investigations, historical and theological. In the early centuries the question did not arise except in regard to those who sought admission into the Catholic church. It cannot be treated independently of other considerations and by itself, for that would presuppose "that the Anglicans were an equal and parallel branch of the Church."⁸⁶ The question of Anglican orders cannot be considered, as it were, academically, by the Orthodox church, but only in relation to itself. Since orders involve

⁸³Op. cit. pp. 161-163. Some of his arguments are rather weak: from the words of the Patriarch's letter to the Archbishop of Canterbury . . . "branches of the same tree planted by God . . . the Most Reverend and Most Venerable . . . the Right Reverend Bishop and Clergy" . . . he infers that (a) the Anglican church is a church, not a sect and that (b) the Orthodox church acknowledges its orders. (cf. p. 174). The words of a florid and extravagant letter cannot be made the basis of dogmatic inferences!

⁸⁴Ibid. pp. 166-167; cf. note 1, pp. 393-5, in Androutsos Dogmatic.

⁸⁵Rhösse, "Orthodox and the Old Catholics," pp. 51 ff; Mesolora, "Symbolic," IV. pp. 335-6.

⁸⁶Op. cit. p. 7.

baptism, the discussion of the possible validity of Baptism outside the church (*i. e.* the Orthodox church) has an intimate relation to the subject. According to the Orthodox theory, the Holy Spirit is the agent supernaturally consummating the Sacrament, and supplying its grace. The question in the early church about the validity of Baptism outside the church, was not idle, since sacraments are not merely magical, but depend on the effectual cooperation of the Holy Spirit. It would take us too far afield in this present article to trace the development of Orthodox theology on this point." There are many difficulties in connection with the question: *e. g.* whether, if heresy forfeits the presence of the Holy Spirit," any valid sacraments are possible; on this Roman theory and that of the Orthodox are in sharp contrast. However, in his investigation of the question of Anglican orders, Androutsos restricted himself to the two questions, historical and theological, on the ground that the Orthodox church has accepted as valid the orders of heretics and schismatics, who regarded orders as a sacrament, and duly satisfied the canonical requirements." Consequently if Parker were duly consecrated, according to a canonical form, and if the Anglican church teaches the true doctrine of orders, her orders may be declared valid.³⁷ Androutsos' conclusion is: "taking for granted the historical canonicity of the ordination of Parker as proven by the evi-

³⁷Cf. Duobouniotes, "Sacraments," pp. 45-65; 147-168; Androutsos, "Dogmatic," pp. 318-328, 389-396, *et al.*

³⁸Bulgadoff (*op. cit.*) believes in the historicity of the claim of the Anglican church to have had valid orders, but "the question of the extinction of grace in communities which have separated themselves from the Church would, it would seem, have to be decided against Anglicanism." (*ibid.* p. 45, note 1.) Cf., preface to this work, in the English translation by Birkbeck (by the Rev. W. E. Collins,) pp. 3-5, no. LV in the publications of the Church Historical Society, (S. P. C. K., London, 1899.)

³⁹"Dogmatic," p. 391.

⁴⁰So, too, Duobouniotes, *op. cit.* p. 164, note 1.

dence, . . . we note about the orders of the Anglican Church, that the Orthodox Church could by the exercise of "Economy" recognize the priesthood of Anglicans coming into the Orthodox Church, if the Episcopal Church accepts the doctrine that grace is conferred in (the Sacrament of Order,) and does not hold the Calvinistic doctrine of the Eucharist."⁴¹ . . . It is further necessary, he says, that the Anglican church define officially and clearly, in a synod, what she teaches about the Sacrament of Orders, and certain other matters as follows: (1) "the number of the Sacraments, whether she accepts seven; (2) whether she holds that confession is the necessary condition for the forgiveness of sins, and whether the priest absolves through the authority imparted to him by God; (3) whether she believes in the Real Presence of our Lord in the Eucharist, and in its character as an Unbloody Sacrifice; (4) whether she accepts the Ecumenical councils as infallible organs of the true Church in formulating decrees which *ipso jure* bind every part of the church and every true one of the faithful."⁴²

The question of true doctrine is then inevitably connected, in the Orthodox view, with any recognition of our orders as valid. It was because at the Bonn conference our representatives, under the guidance of Döllinger, who urged: "wir können, scheint mir, unbeschadet des Dogma's (vom Ausgange des heiligen Geistes) in dieser Frage mit Concessionen sehr weit gehen . . . bezüglich der Aus-

⁴¹"Validity of Anglican Orders," p. 82. It is perhaps worthy of comment to note the influence of the Bull of Leo XIII ("Apostolicae Curae") promulgated Sept. 13, 1896, and that of the Vindication (1898) written in answer to the Anglican Archbishops' Responsio (Feb. 19, 1897), on the Orthodox writers' treatment of the subject.

⁴²"Validity of Anglican Orders," pp. 82-83; "Dogmatic," pp. 392-393; Duobouniotes, *op cit.* p. 164, note 1.

drücke,"⁴³ seemed to concede the Orthodox doctrine of the Procession of the Holy Spirit, rather hoping for a return concession from the Orthodox, than moved by conviction, that makes Rhôsse feel that nothing could be done in the direction of the recognition of Anglican orders. "The Orthodox Church cannot make any concessions . . . for every concession equally operates as a denial of the very principles of the Orthodox Catholic Church, which is alone the Orthodox Church of the East. For this reason it is impossible to recognize the validity of orders in the Anglican Church. . . ."⁴⁴

To sum up the attitude of the Greek Church to our own we may say that she holds that "external union built upon mutual love and understanding, and shown forth in good works, cannot bear the expected fruits, without dogmatic unity."⁴⁵ This inner unity is essential, if outward unity is to be anything but a mere form. The first requisite for any unity is a desire to know and follow the truth, for the truth of her teaching and her witness to it are the basis of Orthodoxy.⁴⁶ "The settlement of the various questions and problems about dogmas and religious matters . . . cannot be had on the basis of neutral compromises with indifference to the Truth. . . . Such compromises for the sake of peace . . . bring no true peace, but only a false one. . . . Diligent investigation under the impulse of love only may bring about true peace and unity . . . and this love must be a love of Christian Truth, sincere, genuine

⁴³Reusch, "Bericht," 1875, p. 38.

⁴⁴"Dogmatic," p. 286, note 1.

⁴⁵"Validity of Anglican Orders," p. 6.

⁴⁶Cf. "The Basis of Union of the Churches," Androutsos, and "The Union of the Churches," Timothy Anastasios.

and without mental reservation."⁴⁷ Doctrinal agreement is the prerequisite of any closer *rapprochement* between Anglican and Orthodox churches.

In conclusion, it is well to note again that all questions of reunion between ourselves and this Greek Orthodox Church, are judged by the latter only with the view of our becoming Orthodox. It is quite in the Orthodox spirit that the Russian Committee examined our Prayer Book,⁴⁸ and every estimate formed of Anglican teaching and theology, and the question of our orders, contemplates our becoming one with them.⁴⁹ Certain observations may be made in closing: (1) the Orthodox theory of the church is as exclusive as the Roman. (2) Thus far no favor has been shown to the branch theory of the Anglican church, as having historical or canonical justification. (3) Our aim in any of the projects of reunion is not theirs: we do not want to make Anglicans of them, but they certainly expect to make Orthodox of us.

⁴⁷Rhösse, "Dogmatic," p. 287.

⁴⁸Published in English with notes by Fr. Frere, C.R., in the Alcuin Club Series.

⁴⁹Cf. Ambraze, *op. cit.* p. 87. Androutsos on Anglican Orders, pp. 82-83, etc.

Social Christianity and Youth

REV. BERNARD IDDINGS BELL

IT HAS been often and truly said that the chief reason why our young people have, to an alarming extent, lost interest in religion; the reason why our college men and women disregard alike the claims and the privileges of Christianity; the reason why most of those in our armed forces seemed, and were, young pagans—dear, good, lovable fellows mostly, but pagans for all that; the reason why our young married people do not occupy the pews of their fathers and mothers; is that for the most part they are so ill-educated as not to know what Christianity is. That an educated man should reject Christianity is, of course, a possible thing, but that any man should be called educated who has no idea what Christianity is about would seem an impossibility in a Christian land. It is, however, no impossibility. It is an omnipresent fact. Our secular public school system, combined with a careless home at one end and a despiritualized college or trade school at the other, has literally deprived a very large proportion of our population, and especially of our young population, of any necessary understanding of Christ's religion. The result of this is that either of two warped misconceptions of that faith, both of them products of those most deadly irreligious centuries since Christ, the seventeenth, the eighteenth and the first half of the nineteenth, is commonly thought of by most of our young people as constituting real Christianity.

Those two outworn and discarded notions may be called "the evangelical misconception" and "the ecclesiastical misconception." The evangelical misconception was and is

that Christianity is in the world to save from hell souls, one by one, through "profession of faith." The ecclesiastical misconception was and is that Christianity is in the world as a sort of refuge; that the Church is a company of retreatants who can deny problems, refuse learning, avoid this world and its difficulties, by entering a walled-in refuge made for the theologically correct to occupy in this world and in the next. Both of these misconceptions ignore society as the normal field of Christian activity. To the one the individual is all that matters; to the other, the Church, a body called out from the world—a selected world, as it were—is all that matters. Even such a good "evangelical" as William Wilberforce could and did utterly despise every effort made to alleviate by legislation the almost unbelievable hardships of the miners and factory laborers of early Victorian England. What did it matter? He was trying to save their individual souls. Even the great Wesley was for the most part heedless of social wrong. And one can look into the writings of those brilliant ecclesiologists, Keble, Pusey, Newman, and the Tractarians generally, in vain search for the slightest evidence that they cared a bit for the ghastly inhumanities of the "hungry forties." Each of these schools of thought perverted Christianity by denying its fundamentally social message. It has remained for post-Victorian Christians, building on the labors of Ludlow, Kingsley, Maurice, Stanton and, it may be added, on those of Pope Leo XIII and Cardinal Manning—later leaders who retained both evangelical fervor and Catholic reverence for antiquity, but who remembered Christianity's essential sociality—to lead the way out of that former class individualism which accompanied both Catholic and Protestant Erastianism.

Our rising generation will have none of a religion which closes eyes and ears to social and industrial maladjustments while it seeks to thrill men's hearts with talk about the marvels of the new Jerusalem or the incomparable liturgy and the unsurpassable creed of Catholic heritage. I have never known a live young man or woman who objected to heaven, provided it was regarded as a by-product of social labor, nor one who did not value "creed and liturgy" when he or she perceived how these were socially dynamic: but very, very few value them as ends in themselves. The demand is that religion shall be socially utile, with something to say and some power to give in the solution of social and industrial problems, for the correction of those economic and collective maladjustments which our present generation sees are destroying happiness, stunting life, marring humanity and cursing the earth.

Our people generally know little or nothing of real Christianity. Its caricatures they do know, and absorb a hatred of them from Paine or Ingersoll or Karl Marx and their modern imitators, and, also, it must be confessed, from a good deal of unfortunate terminology in prayers and hymns and sermons; and these caricatures seem to them absurd. They know next to nothing of the glowing social achievements of Christianity in its first fifteen centuries. Neither the social labors of the great past, nor the social hopes of the near present, are clear to them as constituting Christianity's appeal, challenge and encouragement. What they do know is merely a degenerate Erastianism, a deadly dull individualistic stupidity. It bores them to tears or to cynical laughter and they despise it in their hearts.

Such is the true explanation of the irreligion of our young people. They are not indifferent because they are vicious,

low, petty or selfish. They are indifferent because religion, as they think it is, is less noble than themselves, more petty, more selfish, more puerile.

There is, there can be, no hope for Christianity except it be presented to our people not as a means whereby men, one by one, avoid eternal damnation; not as a beautiful ecclesiastical survival from the past by associating where-with one avoids the world; but as a living philosophy which has in it the power of solving social and industrial problems and destroying our paralyzing social, political and industrial greeds; and as more than a philosophy—as a power from God to enable men and women to escape from themselves into a large and more sacrificial social life. Our fathers were willing to withdraw religion from its attempt to save society and make it either a means of saving individuals or of saving a select group called the Church. Our fathers' forefathers were not so foolish. And neither are our fathers' children.

Somehow or other Churchmen must show the present day what Christ and Christianity—taking them as a whole through the centuries—have meant. They have always cried, "The world is dying from sin. Its only hope is salvation from sin through Jesus Christ. That it may be saved men must become sanctified." The present generation hears those words and misunderstands them. Somehow it must be made known once more that "sin" is synonymous with "selfishness," that the only way of salvation is by sacrifice, and that to be sanctified is to be set apart by God for the welfare of the brothers. Christians must make their fellows understand that the ancient formula really meant to those who originated it, and really means now, something like this: "The world is perishing because individuals,

classes and nations are thinking and acting each for his or its own selfish welfare. The only hope of the world is that men shall so truly grasp Jesus, the absolutely unselfish one, as the only true success that, aided by Him, they shall dare to be themselves unselfish. The world can never be reclaimed until some people so truly find the way out of the selfish mess of modern life that they can truly lead out the rest of us—leaders for God to use.”

It is not for one moment true that all our young people will give themselves to a socialized Christianity. Many will make the great refusal. The point is that any other conception of Christianity will not attract or win enough of them to save either the world or the Church within the world. The social Christ is the only Christ for today and tomorrow.

Until Christians are ready so to present their Lord as to find among their determined enemies the profiteers and the wagiteers; the preachers of class antagonism, be they privileged class advocates or skilled labor class advocates or those Bolsheviks who demand class triumph for the unskilled proletariat: until they find fighting them the “slickers” who live on their wits and the “slackers” who live on privilege; Christianity can never win the respect of those whose investments are for public weal instead of private dividends, of those whose labor as workers with head and hand is primarily for commonwealth rather than private graft, of human beings as distinct from predatory beasts. Again, to be respected, Christianity must preach in terms of society, with no softening down of its hardness and no smudging of its glory, that Cross which is always to the pagan world plain foolishness, that symbol of a sacrifice which is the antithesis of selfish competition, the

throne of one who is the inevitable patron of social fraternity and industrial co-operation.

All of this is no thing apart from what is, at the present moment, in the minds and hearts of those who are seeking to promote the welfare of our Lord's religion in all Christian bodies, Catholic and Protestant alike. Far indeed have we all moved from the dreadful days of a century ago, when everyone knew of the damning miseries of the workers in a world growing rich by leaps and bounds, and yet when in all Christendom there seemed no one who cared to lift a finger in the name of Christ to stop those miseries. Well did that old warrior for Christ, J. M. Ludlow, who was in the thick of things from the days of the Chartists until our own century, say, not long before he died, "The condition of the workers of the world has changed immensely in my day, but not so much, I am happy to say, as the change in general opinion on related subjects. Boys and girls fresh from school are now at a point of advancement which in 1848 we could not bring grown-up people to, and were considered heretics and revolutionists for trying to bring them to." We have indeed moved far, even though there are still some who cry that Christianity ought to keep hands off politics and business and "save souls by preaching the simple gospel"; even though there are many who call by wicked names those who seek to preach the anti-competitive essence of the Master's teaching, denominating those Bolsheviks who detest Bolshevism as they do any other sort of materialism and class greed. Nowadays these are negligible in the councils of Christendom. From bishops to laymen those who are in control of the churches long to help Jesus substitute fraternity for greed, co-operation for competition, the Golden Rule for the rule of gold.

In every denomination this is true. Witness the Lambeth Conference's resolutions on industrial relations, the Report of the English Archbishops' Fifth Commission of Inquiry, the Catholic Welfare Council's Bulletins, the official resolutions of almost every body of Christians, and the pronouncements of the Y. M. C. A. and Y. W. C. A. But, nevertheless, the great masses of our people, and especially of our young people, know next to nothing about all this. Still do they esteem all Christians alike silly self-seekers and obsolescent obscurantists. Why? Because Christianity can today lift no united voice. Denominational confusions render the new emphasis, which is the old emphasis rediscovered, inaudible to the world. Nowhere is there greater practical need for a reunited Christendom than here, in the making plain of the social essence of Christianity to a world which has grasped only abandoned perversions of the truth which is in Jesus.

Happily, however, where the need for reunion is greatest the approach toward reunion is easiest. Unanimity is possible here sooner than at other points of contact. About means of grace Christians are not so nearly at one. Sacramental and non-sacramental approaches toward God do not yet seem, as some day they will, complementary rather than mutually exclusive experiences. Democracy among believers and apostolic succession and the primacy of Rome are far from being seen as reconcilable things. Worship in spirit and in truth still appears to many to exclude worship through formal sacrifices. That all these may and can be reconciled eventually is our belief, our hope, our prayer. But that must be for the future. Unanimity and agreement as to the essential social message and socializing power of Jesus is a thing of almost immediate possibility.

If only variant communions can get together in social conference, leaving all else in the way of reunion as of the future, asking of one another this question, "What is the message of Jesus Christ to men and women in their social and industrial relationships?", we all know that the answer in essence will be:

That the world is perishing for lack of collective and co-operative sacrifice;

That Jesus is the divine, strength-imparting leader of the hosts of social sacrifices;

That in our common socializing endeavors we are one in understanding Him.

And, having agreed in that much at least, all will find it easier to become in other ways more nearly one in Him whom they shall perceive their common leader in the exaltation of manhood above possession and of the brotherhood above selfish ends and aims. That further complete reunion, which seems so far in the future, may be made a thing perhaps much closer than men have dared to dream.

The kindly, firm and patient presentation of a socialized Christianity is at once the first necessary step in evangelizing our vibrant, seeking youth and also the next, the easiest and the most potentially fruitful step in reuniting a sundered Christendom.

A Voice Crying in the Wilderness

Translated by A. PHILIP McMAHON, Ph.D.

[The following translation from the Spanish of Miguel de Unamuno consists of selected portions of the concluding chapter of his book, "El Sentimiento Trágico de la Vida." This book, published before the Great War, deals in a somewhat diffuse but stimulating way with the theme of immortality. The author was Rector of the University of Salamanca, in touch with the intellectual currents of modern Europe, and strikingly presents the reactions of an earnest thinker who is both a Spaniard and a Catholic.]

A VERY few years after our friend Don Quixote went riding about Spain, Jacob Boehme tells us that he is not writing a story which others might have related to him, but that he himself must needs be in the battle, fighting hard and often overcome, as all men are; and even though he has to make of himself a spectacle for the world and the devil, as regards the future life, he still keeps faith in God, in whom he will risk his life, and not resist the Holy Spirit. Amen. I, no more than this Quixote of German thought, desire to resist the Spirit.

Therefore I launch forth my voice, which will cry in the wilderness, and I launch it forth from this University of Salamanca, which arrogantly calls itself *Omnium scientiarum princeps*, which Carlyle called a stronghold of ignorance, and which a French writer a short time ago called a phantom university. I do so from Spain, "the land where dreams become realities, the defender of Europe, the home of the ideal of chivalry"—as Mr. Archer M. Huntington, poet, recently said to me—from this Spain, head of the Counter-Reformation in the Sixteenth Century.

In my fourth chapter I spoke of the essence of Catholic-

ism. To volatilize this essence, that is, to de-Catholicize Europe, the Renaissance, the Reformation, and the Revolution have worked together, substituting for that ideal of an eternal life beyond the world, another ideal of progress, of reason, of science.

In the second half of the past Nineteenth Century, an unphilosophical and technological epoch, dominated by myopic specialism and by historical materialism, this ideal was translated by means of a vulgarizing, pseudo-scientific movement to popularize science in cheap, sectarian books. The purpose was thus to popularize science, as if science should descend to the level of the mob and serve its passions, when the fact is that the people should rise to its level and by means of it gain still loftier heights, led on by new and profound longings.

This thought led Brunetière to proclaim the bankruptcy of science, and this science, or whatever it was, actually did go into bankruptcy. Then, since it did not satisfy, happiness was sought everywhere, without finding it, in riches, in knowledge, in power, in pleasure, in resignation, in a good moral conscience, or in civilization. And so came pessimism.

Nor did the cult of progress bring satisfaction. Progress—for what? Man was not satisfied with what was rational, the *Kulturkampf* was not enough; he wished to give life a final purpose. The famous *maladie du siècle*, which is announced in Rousseau and which is pointed out more clearly than anywhere else in the *Obermann* of Sénancour, was nothing less than the loss of faith in the immortality of the soul, in the human purpose of the universe.

When Galileo sent his writing on the mobility of the earth to the Duke of Tuscany, he told him that one ought to obey and believe in what is determined by one's superiors, and he

himself considered his writing "as a piece of poetry or indeed a dream, and as such let your Highness accept it." He called it a "chimera" and a "mathematical caprice." I also in what I am writing, because I am afraid—why not confess it?—of the Inquisition, of the modern scientific Inquisition, offer as a piece of poetry, as a dream, a chimera or mystical caprice, what springs up within me. I say with Galileo; "*Eppur si muove*." But is that fear the only cause? No, there is yet another even more tragic Inquisition, and it is the one which every modern, educated European—such as I am whether I wish it or no—carries within himself. There is another more terrible ridicule, and that is the ridicule before myself and by myself. My reason is making sport of my faith and despising it.

Here is where I must take refuge with our friend Don Quixote to learn how to face this ridicule and conquer it, a ridicule which he perhaps did not know. Yes, why should my reason not smile at these pseudo-scientific constructions, mystical pretenses, efforts of a dilettante, where anything may be found except scientific study, objectivity, and method? And . . . *Eppur si muove*.

Indeed, *Eppur si muove*. And I come back to dilettantism, what a philosopher might call demi-mondaine philosophy, as against pedantic specialization, and the philosophy of professional philosophers. Still, better things commonly come from the unprofessional, and there is nothing more exhausted than the philosophy of philosophers, and the theology of theologians.

What if they do talk to us about European civilization? The civilization of Thibet is parallel to ours, and under it men have lived and do live who disappear just as we do.

Floating over all the civilizations abides Ecclesiastes, and that verse: "And how does the wise man die even as the fool."

Among the common people in this country there is an admirable reply to the ordinary question, "How are you?" or, "How do you do?" which is, "Alive." And that is the fact, we are alive, we live as much as the rest. And what more can you ask? . . .

Not long ago somebody was shocked because I replied to those who found fault with us Spaniards on account of our incapacity for science, after pointing out that the electric light shines here, and the locomotive runs as well here as where it was invented, and we use logarithms just as they do in the country where they were first thought of, by saying, "Let them go ahead and invent!" I do not renounce the paradox now . . . It is no matter if we have no scientific spirit. It matters not if we lack any spirit at all. And how do we know whether or not the spirit we have is compatible with the scientific?

But when I said "Let them go ahead and invent," I did not mean that we should be content with a passive rôle. For them, the science by which we benefit; for us, what is ours. It is not enough to defend oneself, one should attack.

Yet attack with skill and caution. Reason should be our weapon, as it is even the madman's . . . Indeed, it was by making himself ridiculous that Don Quixote gained his immortality. And there are so many ways of making oneself ridiculous! Cournot said: "One should not speak to princes nor to peoples of their probabilities of death; princes punish such temerity with disgrace; the public avenges itself with ridicule." So it is, and therefore they say that one should

live with the times. As Tacitus writes: *Corrumperet et corrumpi saeculum vocatur.*

But we are told that Civilization is composed of ideas and of ideas only and that man is but its instrument. Man is made for the idea and not the idea for man; the body is made for the shadow. The end of man is to make science, to catalogue the universe and return it to God in good order. Man is not apparently even an idea. And finally mankind will succumb at the foot of the libraries—whole forests having been destroyed to make the paper which they hoard—museums, machinery, factories, laboratories . . . to bequeath them . . . to whom? For God will not accept them.

The individual is the real purpose of the universe. And that the individual is the purpose of the universe we Spaniards feel very well. . . Perhaps this very individualism, itself introspective, is what has prevented strictly philosophical, or rather metaphysical systems from arising here.

We may seek the hero of our thought in no philosopher who lived in flesh and blood, but in a being of fiction and of action, more real than all the philosophers; he is Don Quixote. There is doubtless a philosophic Quixotism, but there is also a Quixotic philosophy. What else is at bottom the philosophy of the explorers, of the counter-reformers, of Loyola, and above all, the thought, abstract but sensed, of our mystics? What else was the mysticism of St. John of the Cross but the knight errantry of the sentiment for what is divine?

One cannot say of Don Quixote that his was strictly idealism; he did not fight for ideas. It was spiritualism; he fought for the spirit.

Turn this Don Quixote to religious speculation, as he himself dreamed one time when he met some laborers carry-

ing figures in relief and carved work for the reredos of their village church, and to meditation on the eternal verities, and see him ascend to Mount Carmel through the dark night of the soul, to witness from up there, from the very summit, the rising of the sun that never sets, and like the eagle that accompanies St. John at Patmos, to gaze on that sun face to face and scrutinize its spots, leaving the owl that accompanies Athena on Olympus—she of the gray-green eyes, that is, owlish eyes, that sees in the dark, but is dazzled by daylight—to seek with her eyes among the shadows prey for her young.

And Quixotism, either speculative or meditative, is, like the personal variety, madness also; a madness descended from the madness of the cross. Therefore it is despised by reason. Philosophy at bottom hates Christianity, and this was well proved by the mild Marcus Aurelius.

The tragedy of Christ, the divine tragedy, is that of the cross. Pilate, the sceptic, the cultivated man, tried by means of mockery to turn it into a kind of comedy, and he contrived that farce of the king with a reed for a sceptre and a crown of thorns, saying: "Behold the Man!" But the people, more humane than he, the people who seek tragedy, cried: "Crucify him! Crucify him!" That other tragedy, the tragedy of humanity, is Don Quixote's, his face covered with soap to rouse the laughter of the Dukes' servants, and of the Dukes themselves, servants also. "Behold the madman!" they would say. Comic and irrational tragedy is the Passion suffered through mockery and contempt.

The highest heroism possible for an individual as well as for a people is to know how to face ridicule; better yet is it to know how to expose self to ridicule and not to be afraid of it.

Religion is, then, a transcendental economics, or, if you please, metaphysics. For a man the Universe has, together with its logical, aesthetic, and ethical values, also an economic value, likewise universal and normative, in the religious value. We are not concerned only with truth, beauty, and goodness; there is a question also and before all, of salvation of the individual, of perpetuation, which those norms do not secure for us. So-called political economy teaches us the most adequate way, the most economical, of satisfying our necessities, rational or otherwise, beautiful or ugly, moral or immoral—a good business, economically speaking, may be a fraud, or something which in the long run leads to death,—and the supreme *necessity* of humanity is not to die, to enjoy forever the plenitude of the very limitation of the individual. Indeed, the Catholic doctrine of the Eucharist teaches us that the substance of the body of Jesus Christ is all in the consecrated host and all in each part of the host, which means that God is all in all the Universe and all in each of the individuals that constitute it. This is fundamentally not a principle of logic, or of aesthetics, or of ethics, but of transcendental economics or religion. By means of this norm can philosophy judge optimism and pessimism: *If the human soul is immortal the world is economically and hedonistically good, but if not, it is bad.* The significance which the categories of good and of evil give to optimism and pessimism is not an ethical significance but one that is economic and hedonistic. That is good which satisfies our vital longing and evil that which does not satisfy it. . . .

The philosophy in the soul of my people seems to me the expression of an intimate tragedy similar to the tragedy in the soul of Don Quixote, like the expression of a struggle be-

tween what the world is as shown by reason and science, and what it is as we desire it to be, told by our faith and religion. This philosophy is the secret of what is often said about us; that we cannot be reduced to European Culture, meaning we will not resign ourselves to it. No: Don Quixote will not resign himself to either the world or its truth, to science or logic, to art or aesthetics, to morals or ethics.

"The fact is," people have often told me, "that with all this the only thing you will accomplish will be to drive the world to the most insane Catholicism." I have been accused of being a reactionary and even of being a Jesuit. Even so, what of it?

Yes, I know that it is madness to try to turn back the river's waters to their source, and that only the common people look for the cure of their ills in the past; but I also know that everybody who fights for an ideal, even though it appear from the past, pushes the world along toward the future, and that the only reactionaries are those who are content with the present. Every supposed restoration of the past is a progress toward the future, and if that past is a dream, something badly known. so much the better. As always, we are going on to the future; whoever keeps going goes toward it, even if he goes backwards. Who knows if that is not best after all?

I feel that I have a mediaeval soul, and it appears to me that the soul of my country is also mediaeval; that this soul has made its way through the Renaissance, the Reformation, and the Revolution, learning indeed from them, but without being touched to the soul, preserving still the spiritual inheritance of those times. Quixotism is but the most desperate part of the fight of the Middle Ages against the Renaissance.

Don Quixote made himself ridiculous, but did he perhaps know the most tragic ridicule, the reflex ridicule, when a man makes himself ridiculous to himself, before the eyes of his own soul? . . . And what did Don Quixote leave behind him? one may ask. I reply that he left himself, and that a man, a man living and immortal, is worth all theories and all philosophies. Other countries have left us institutions, books; we have left soul. Saint Teresa is worth any institution whatever, and any "Critique of Pure Reason" at all.

Of course, Don Quixote was converted,—to die, poor man. But that other, the real one, the one that remained and lives among us animating us with his breath, was not converted; he still animates us when we make ourselves ridiculous, and he ought not to die. The Don Quixote who was converted in order to die, may have been converted because he was mad and it was his madness, and not his death or his conversion, that made him immortal, earning him a pardon for the fault of having been born. *Felix culpa!* Nor was he cured, for he simply changed his madness. His death was his final adventure in chivalry, with it he stormed Heaven, which yields to violence.

Don Quixote died and descended into Hell, and he entered there with his lance in its socket, and freed all the condemned as if they had been galley-slaves, closing the gates and taking away from above them the label which Dante saw there, and putting one in its place that said: Hope forever! Escorted by those whom he had liberated, who were making fun of him, he rode up to Heaven. And God laughed in fatherly fashion at him, a divine laughter that filled his soul with immortal happiness.

One Don Quixote, however, stayed here, among us, fight-

ing desperately. Does his fight not get away from desperation? Why is it that among the words that the English language has taken from our tongue we find together with *siesta*, *camarilla*, *guerilla*, and others, the word *desperado* (a desperate man)? That Quixote within us of which I spoke, conscious of his own tragic comedy, is he not a desperado? Yes, a desperado like Pizarro and like Loyola. But "desperation overcomes the impossible," and it is from desperation alone that hope heroic, hope absurd, and hope insane have sprung. *Spero quia absurdum*, we should say, rather than *credo*.

Why did Don Quixote fight? For Dulcinea, for glory, for life, for life after death. Not for Iseult, who is the eternal flesh; not for Beatrice, who is theology; not for Marguerite, who is the people; not for Helen, who is civilization. He fought for Dulcinea, and won her, since he lives.

The greatest thing about him was to have been made fun of and to have won after all, because he won by being made fun of; he overcame the world by letting it laugh at him. . . .

Don Quixote hears his own laughter, he hears the divine laughter also, and since he is not a pessimist, since he believes in life eternal, he must fight, assailing the modern inquisitorial scientific orthodoxy in order to bring into being a new and impossible Middle Ages, one which is dualistic, contradictory, and passionate. Like a new Savonarola, that Italian Quixote at the end of the Fifteenth Century, he fights against this Modern Age which was begun by Machiavelli and which will end in comedy. He fights against the rationalism inherited from the Eighteenth Century. Peace of conscience, consiliation between faith and reason, will not, thanks to God's providence, be enough. The world

must be as Don Quixote wills and the inns must be castles, and he will fight with it and to all appearances be conquered by it, but he will prevail by being made fun of.

"Reason speaks and thought bites" said Petrarch, but reason also bites, and it bites in the centre of the heart. And we have no greater heat with our greater light. "Light, light, still more light!" they report that the dying Goethe exclaimed. No; heat, heat, still more heat; is what we need, because we are dying of coldness and not of darkness. It is not night that kills, it is the freezing cold and ice.

Romanticism! Perhaps that word comes near what I mean, and it helps us all the more by its very lack of precision. Against this romanticism there has recently been unchained, particularly in France, the pedantry of rationalism and classicism. Do you assert that romanticism is another kind of pedantry, a sentimental pedantry? Perhaps it is. In this world the cultivated man is either a dilettante or a pedant; make your choice. Probably these were pedants: René, Adolfo, Obermann, and Lara. . . . A case of seeking consolation among the disconsolate.

In this age of criticism, Don Quixote, who has become contaminated by the spirit of criticism also, assails himself, a victim of intellectualism and sentimentalism, so that when he would be most spontaneous he appears most affected. The poor man would rationalize the irrational and irrationalize the rational. So he falls into the intimate desperation of the critical age whose greatest victims were Nietzsche and Tolstoi. And through desperation he partakes of the heroic fury of Giordano Bruno, that Quixote of thought who escaped from the cloister to become the awak-

ener of souls that sleep, as the ex-dominican wrote of himself saying: "Heroic love is natural to those superior natures we call insane, not because they know things as they are (*non sanno*), but because they know more truly than other people (*soprasanno*)."

But Bruno believed in the triumph of his doctrines: at least they say so on the foot of the statue erected to him in the Campo dei Fiori, facing the Vatican, where it is written that this honor is done him in "the age forseen by him." But our Don Quixote, the new-born, the man within, he who is aware of his own comic character, does not believe that his ideas will prevail in this world because they are not of it. It is better that they should not triumph. If they desire to make a king of Don Quixote, he will retire alone to the hills, fleeing from crowds both of those who seek to make a king and those who seek to slay a king, just as Christ betook himself in solitude to the hills, when they wanted to proclaim Him king after the miracle of the loaves and the fishes. He left the title of king as a superscription for the cross.

What, then, is the new mission of Don Quixote today in this world? To cry aloud, to cry aloud in the wilderness. But the wilderness hears even though men do not, and some day it will become a resounding forest, and the solitary voice which falls like a seed in the desert will become a gigantic cedar which, with its hundred thousand tongues, will sing an eternal Hosanna to the Lord of life and of death.

National Leaders and the Atoning Spirit

BY REV. DICKINSON S. MILLER

THE redemption of the world was wrought by an Atonement. There are certain facts of life that, if we will look into them, help us to understand the Atonement. I want to ask you to look into them, and to consider certain marked instances of them that are worthy of considering. We find there is in life such a thing as atonement and we begin to see how there could be such a thing as the supreme atonement of Jesus Christ; how it falls to us not only to accept it but to accept the spirit of it and to carry that atoning spirit into our own life.

When a man is said to have atoned for his misconduct we know what that means. It means he has made the best reparation he knows how to make to those whom he has injured, and that he has changed himself and is now by his own efforts living in a manner that we can approve. He has made a sacrifice to repair his misdoing or come as near repairing it as he could, and has made a transformation in himself. In that case we do not want to visit upon him any further punishment for his sin. His sacrifice has been his punishment, and his sin he has put from him as far as he could.

Now what can it mean to say that one man atones for the misconduct of another man? It can only mean that one man takes on himself the sacrifice of bearing the consequences of another's sin, makes the reparation so far as possible, takes the blows that would fall upon another as the punishment for that other and does something toward changing the character of that other. How often a father

or a mother thus atones, takes all the trouble, the expense, even most of the shame that a son has brought upon himself, and by affection, by example, by wisdom, does much toward strengthening the character that had been capable of some miserable act. Not so often, but sometimes, a friend whose heart is great enough, will come to the rescue of his friend, will take on himself innumerable annoyances and complications that the other has caused and by the very greatness of his example and his heart will work upon his friend's nature to renew its power for good.

Modern opinion has found greatest difficulty in the idea of substitution of one person's suffering for the sins of another. Modern opinion has been thinking of the justice of God, and has found it hard to reconcile such suffering with that justice. But this atonement that we see in life is not *inferred* by us from God's justice; it is forced upon our knowledge by undeniable facts. The possibility of such atonement is a law of life, and its relation to God is the relation of all human suffering to God, which is a relation of mystery. The doctrine of the atonement does not rest upon some theory of what justice demands, but upon the fact of what life demands, upon the law of things, the law that sin brings evil consequences, and that another can sometimes intervene to save the sinner from those consequences. The atonement of *our Lord* means of course more than this; it means that He saves, if we accept him, not only from the consequences but from the guilt itself, and upon this side of the matter I cannot enter today. But one great aspect of the atonement, the saving from consequences and the saving from the sinful nature, we see in the facts and in the instances that I shall men-

tion. We see them a distant echo, a humble approach of the sacrifice of Christ.

What it is important to notice is the tremendous part in life that these facts play. Whenever a "sane, service-giving man" finds others will not see the light that he sees, that they fight against his helpful plans, obstruct his efforts for their advantage, make unending difficulties and frictions by their petty squabbles, their shallow misunderstandings, their incapacity to see the largeness and soundness of his aims for their good, and the good of all; whenever he is assailed because he would work improvement, whenever he is railed at because he keeps a steady hand on the helm and a steady eye ahead, *what is he doing?* He is bearing the consequences of the sins of others and bearing them for their good and the good of all. Even if the character of those who have sinned do not benefit, other characters may benefit. Some atonement to society is wrought for the sins. How often a parish priest carries on his shoulders the burden of resentments, jealousies, spiteful mischief-making, indiscreet talk, small-minded opposition, half-hearted support, ungrateful coldness; carries it all silently, never adding to the confusion and the exasperation, letting it all fall upon his own soul and be buried there! He repairs the effects of their wrongdoing as far as he can. He goes on helping and steering those people, he goes on bearing the consequences of their sin, saving them from themselves, to the ultimate gain of them all. He silently understands, bears and aids. He truly plays the part of the elder brother of that congregation. Through the righteousness of one the free gift comes unto all.

I am saying these things in the abstract; but as one grows

older one grows weary of abstraction except where it is necessary.

To what special instances shall I point, to what great characters shall I point, characters within the knowledge of all of us, that embody this *atoning power*, this power of enduring to save? How it lights up and thrills the generalities of Lent,—all we hear about self-denial and self-discipline,—to see them realized in some great life that achieved by self-denial and self-discipline the thing it tried to do! We see a principle of life dimly till we see it at work in a man, see it and admire. “We live by admiration, hope and love,” and live worse if we do not fix our admiration on the finest models. I ask myself what more fitting examples I could give of the truth I am dwelling on than the two presidents of our nation both of whom we commemorate in the month of February. They were both great by character, and by that very quality of character by which a man contains himself under difficulty and bitter attack and amidst the general babble of advice and chaos of opinions; *following steadily his own best light for the benefit of his people.*

It is easy to forget the privilege we have in the character of our national heroes. If the greatest individual in our history had been Napoleon, if his had been the name that stood above every other, or if we had been taught at school that our greatest men were such as Frederick the Great and Bismarck and had then gradually found out as we grew older *what kind of men they were* who yet were our greatest men, and what were the principles by which they lived, surely it would have tended to give our ideas a cynical turn. The historian says that in practical affairs we must recognize in

Cromwell the greatest Englishman of all time. But in our admiration of Cromwell there must be grave abatements. So it is a national privilege that the two men of whom we learn to think in school as our greatest, should reveal themselves to us in our growing years as worthy to be admired with our whole heart. Washington had not the constructive mind of Franklin or of Hamilton. He had not in civil affairs many consecutive ideas. He had not the logical grasp and acumen of John Marshall. He had not the brilliancy and popular qualities of Jefferson. But he had in greater degree than any of them the staying powers of character, the undiverted purpose of securing the greatest benefit for his country, the strength to endure and to *withstand* all the storms of opposition and clamour that fell upon him. We cannot too often remember that the unanimous honor we pay Washington today did not surround him in his lifetime. Brutal attacks exceeding in violence of language anything that would be tolerated today embittered his Presidency, especially during his second term. Not only was he accused of coldness, of egotism, of aping monarchy, it was said he ought to be guillotined. He was spoken of as the stepfather of his country. While he was general, forged letters were published purporting to show that he meant to give up the war. Washington could not but feel all this and he is said to have declared in a cabinet meeting in 1793 that he would rather be in his grave than in his present situation and that he had regretted, every moment since, that he had let slip the chance of resigning his office. But he remained, the powerful, sustaining, central column round which more brilliant but lesser men could argue and quarrel and have their hot and cold fits, while he silently bore the trouble they

had created and patiently upheld the best that was in them for the country's service.

Nor can we too often remember that in Lincoln's case there is a still greater disparity between the worship that he now receives on all sides and the suspicion, ridicule, yes, at times "the storm of fury and scorn" that fell to his lot from his own side in the war, while he was President. His latest biographer tells us that there were only three or four men while he lived whose opinion of Lincoln at all approached the general opinion of today. These were men of trained judgment, trained by historical studies and knowledge of other countries: Lowell, Motley and Emerson. Their opinion, however, of which we have record, never rose to the height of praise that is now general. Those who immediately surrounded him, his own cabinet, (*let us never forget that*), those of his own household, though their opinions varied, never appreciated the man; while Lincoln did appreciate them and in some cases though they insulted him still firmly supported them and used them for the nation's good while he silently bore the frictions and the insults. It was just the same quality in Lincoln as in Washington, the quality of clear common sense and of going by experience, and added thereto this supreme quality of suffering *anything* rather than falter or allow others to tear him from his saving purpose. He was the helmsman with steady hand and steady eye in all weathers, bearing anything, rather than let the ship deviate from its safe course. Through the righteousness of one the free gift came to all the land. It is easy to be wise after the event, it is easy to admire him now when the storm of controversy rests in the quiet of death, but as we look back upon his days of trial what strikes us most is

his *loneliness in trial*. What if the nation had had the eyes to see *then* the qualities that it sees now because it is the custom and the fashion to look for them! What if the nation had had the *desire to do justice* to the man who was laboring and suffering for it. But no,—the great voices of literature only are adequate for these things:

Lonely is the man who understands.
 Lonely is vision that leads a man away
 From the pasture-lands,
 From the furrows of corn and the brown loads of hay,
 To the mountain-side,
 To the high places where contemplation brings
 All his adventurings
 To one fused experience,
 That shall control
 The courses of his soul,
 And give his hand
 Courage and continence.

It is well for us to consider such examples. But if in this we have an advantage over some nations in *the character of our chief heroes* whom we are taught to admire, in one respect compared to monarchies we have a disadvantage. It is *only after death* that a leader of the nation can hold a place of assured respect and devotion. In a constitutional monarchy the king stands aloof from controversies. He never comes down into the struggle, he stays above it in order to represent the union and patriotism of the whole. Thus the devotion of all can gather about his name and he can stand for the nation's ideal of dignity and elevation. The real leaders in such a monarchy are down in the struggle, assailed and always somewhat scarred and soiled as it were by the abuse flung at them by party-passion. In this

country the official head of the nation is the real leader (let us be glad of it; it gives our civic life more reality) therefore we lack that inviolate center for our patriotic reverence that a constitutional monarch affords. It is actually impossible to express reverence for the head of the nation, the chief magistrate of our country, placed in his seat by the suffrages of the nation, without being at once suspected of partisanship, of taking side on some agitated question. This fact, that we cannot repose in our President and foremost representative the reverence that can be given to an almost powerless king or to a former President long dead, is a serious damage to the moral dignity of the country and to its capacity for moral admiration and imitation. I believe there is a remedy for this. I believe we should one and all try to treat *every* incumbent of that office, every bearer of its terrible responsibilities and trials with all the respect that our conscience will let us give, that we should one and all do what in us lies to guard that office from the abuse, from that careless levity, that venomous evil-speaking which so easily corrupt the public mind with regard to it. May we not keep this respect apart from political opinion, that the occupant of the office, *whoever he may be*, may be sustained and elevated by a sense of the patriotic relation of all citizens to him? And may not the Church in her place do something to sustain this patriotic loyalty as a part of civic virtue?

It is in this spirit that there may be added a third to the examples of *the character that endures to give*, the example of the President who has recently passed out of office and into history. The facts of his broken strength, his crushing defeat, and his exit from power, lend him something of the remote dignity of death.

A Christian preacher cannot go down into the confusion of politics. There is nothing in his office that lends him greater power than others to judge of facts, and the wisdom of policies which depends on facts. His concern is with moral principle and with character. It is not for me to say anything of the particular measures or acts for which the President has been responsible, except so far as well-informed opinion agrees about them. But I can remind you, and I do it with pleasure, of the example of moral principle and character that we as a nation have in him. I can remind you of the sufferings and fortitude that have been his in bearing with silent patience the consequences of the sins of others while doing for them, for the nation, the world, what he believed to be his duty. The extent of those sins, sins of hasty misjudgment, abuse and slander, amongst the most harmful of all sins—fundamentally the sin of believing something because at the moment we are inclined to believe it, not because we have weighed the evidence and found it true,—the extent of those sins is something of which one does not like to think. We have learned that some things can be that we thought impossible. We have learned that a man can be for eight years in the most conspicuous position in the land, almost daily writing himself down for the public and enacting himself, so to speak, and yet at the end his character and moral principle be essentially misconceived. There are certain facts of which I am loath to speak but am sure I ought to speak. There have been charges of private irregularities of life industriously circulated all through those years, secretly used at elections, repeated emphatically by ministers of the gospel; searching investigation now proves them to be unmingled slander. Just

as in Washington's case, there have been charges of coldness, egotism, aping monarchy, desire to take all credit for himself, while all the time there was at hand sure evidence that he is a quiet, unpretending, warm-hearted, unusually considerate and loyal, and above all unworldly man, ready to a fault to confess his errors—who could not stoop to the cunning arts of popularity. Meanwhile for his countrymen and the world, what has he chiefly tried to do? He tried to secure and he did secure an object which our House of Bishops has declared that Christianity itself demands however minds may differ about the mode: the creation of a society of nations pledged to secure peace amongst all its members. That partnership exists, more than forty nations have entered it, although our country has not as yet judged it wisest to join them. It must be remembered that the President began his term of office with his mind fixed upon American affairs, upon what he regarded as domestic reforms that were pressingly needed. Nothing was farther from his thoughts than the entry of the United States into world politics. The disorder in Europe tore him from the plans that had been specially his and left him no opportunity to return to them. But before the war began, when we entered it, and most of all during the year 1918 the President stated the aims and principles of this nation in terms that none of us can doubt; with a historic truth, a moral elevation, and a glory of inspiration that neither Washington nor Lincoln ever surpassed; with words of truth and light that have put on immortality. The spectacle that was before us in the autumn of 1918 when this one man, standing for the best we know, parleyed across the Atlantic with the two defeated empires, and laid down the condition of a

transformed, a democratic government on which condition alone we would treat with them at all, will remain as thrilling as any in history. When the allied armies triumphed, one monarchy after another on the continent of Europe toppled over. "We beheld till the thrones were cast down and the ancient of days did sit; His throne was like a fiery flame and the wheels thereof as burning fire."

When the President at length came to negotiate the treaty, it is perhaps not fully known how he threw his life into the task. He gave his time to receive the humblest delegation that had come to Paris putting their trust in him. Delicate in health, he abandoned precautions that had been deemed indispensable for him in Washington. It was as if he said, This is the highest effort of my life; into it I put all I have and am; if I go down in the strain, to what better aim could a man give his life? When he came home and soon set out to plead with his countrymen for the league of nations, then at last came the collapse. Some of us felt:

Now is the stately column broke
The beacon-fire is quenched in smoke
The trumpet's silver sound is still
The warder silent on the hill.

When we look at the whole tragedy and then look at the base swarm of slanders and railing judgments and the greatness of character with which he has patiently borne them we are tempted to ask, "Is this the gratitude of democracy?" "Are these the wages of democracy?" Yes. As long as human nature is uneducated for democratic responsibilities, undrilled in the duty of looking twice and weighing evidence before it believes, this state of things will stay with us. The helpful and constructive leader whether in

the state or in the parish must sooner or later face the friction and obstruction of misconceiving minds. He must take up the cross of his Master and in some sort follow Him. Let us not then fail to draw strength from every example that comes near us of the atoning spirit that is willing to bear the evil consequences of other's sins if thereby it can achieve its service for others. Let us study such examples and recall them.

When the high heart we magnify
And the sure vision celebrate,
And worship greatness passing by
Ourselves are great.

An Ecclesiastical Rip Van Winkle

By R. I. P.

WHEN the legendary Rip Van Winkle awoke from his long sleep, rubbed his eyes and stretched his benumbed legs, he knew that he must have slept for an extended period, but he had no idea that his slumbers had been prolonged for almost a generation. He surveyed ruefully his tattered clothing and gazed with silent amazement at the rusty barrel and gun-lock which had taken the place of his well-kept fowling piece. Then he whistled for his faithful dog Schneider, but Schneider failed to appear. Wearily Rip arose and with many misgivings proceeded to make his way back to his home in the little Dutch village below, dreading to meet the reproaches of his shrewish spouse over his long absence and his disreputable appearance. When he found himself again in his once familiar haunts to his as-

tonishment every thing seemed to be changed, so changed that he was scarcely able to recognize places and scenes and felt himself strange to the inhabitants. He seemed to know no one and no one seemed to know him. Only the old tavern, the scene of his many jolly drinking bouts had a familiar look and even there a new face appeared on the swinging signboard. What could it all mean? Who was he and where was he? Only yesterday, so it seemed, he had wandered away into the mountains where he had met with strange adventures and made the acquaintance of some queer little folk. He had drunk, he recalled, deeply of the good liquor which they had offered him and then apparently had *laid!* down and gone to sleep. Now today when he returned home everything was mysteriously changed. He could make nothing of the queer situation.

Gradually, so the legend says, the truth was made clear to him. Rip had slept for twenty years and in the meantime the world had moved on and left him behind. Even the government of the country was different. George Washington had succeeded King George as the patriotic toast. His wife was no more and most of his old cronies were dead. Only two things were the same, the old tavern and the good old ale. Rip took a deep draught and was delighted to find that the beverage was excellent and his taste for it unimpaired. Here at least was something to be grateful for in a world of change and disillusionment.

Probably Rip never got to feel quite at home in the new atmosphere, however hard he tried to adjust himself. He and his ways belonged to a past generation. Doubtless he duly expressed his admiration for the progress and improvement which he was assured had taken place and strove

to play his part in the community, but it was of no use for he was conscious all the time that he really did not belong to it. Doubtless he would not have had the old order back again were that possible. His reason told that the new was probably better but all the same he felt like a stranger in circles where he was once welcomed as a boon companion and "hail-fellow-well-met." The truth is Rip was a born conservative though he had never himself suspected it and it was perhaps the last thing that others would have said of him in his old careless days.

"Which things," dearly beloved, "are an allegory." Let us proceed to take Rip as symbolizing a typical high churchman reared and trained in the ways of a generation ago who wakes up today, to find himself in an unfamiliar atmosphere. In those closing years of the last century, when he began his career he was popularly regarded as an extremely advanced Churchman. The judicious avoided him as a dangerous man with proclivities towards Rome and prophesied that he would come to no good. Now to his astonishment he hears it intimated in certain quarters that he is a hopeless "back number." He had been wont to believe himself a loyal disciple of the Catholic cause, though no one in those far distant times ventured to use the term Catholic as descriptive of his churchmanship, at least without qualification or apology. We were then all high churchmen together, of a greater or less altitude, and none of us had yet arrived at the stage of "Catholic self-consciousness." To have called ourselves by this title then would have been an anachronism, but Catholic in spirit we all aimed to be, so far as we understood the significance of the word.

Now all is changed and the Rip of the old radical days

finds to his bewilderment that he belongs to a type that is obsolete or fast becoming so as judged by modern progressive standards. The world has advanced and Rip lags superfluous on the stage. He overhears his progressive brethren say of him with a half pitying smile, "Poor old Rip, he means well enough; he thinks he is a Catholic but he is really only a high churchman." Well, if Rip has to wear a label today perhaps the old one will do as well as any other. At any rate if almost everything else has changed the familiar hostel of his youth remains substantially the same, even though the sign-board has been repainted. Above all, the refreshment dispensed there has still the same agreeable flavor as in the halcyon days of yore and he finds his appetite for it uncloyed. Rip can still enjoy his quiet seat in the shade and if those about him talk a strange language and practice strange ways he does not complain nor grow morose, for Providence has been good to Rip and has brought him thus far safely upon his journey. Soon in his old cracked voice he will begin to chant his "Nunc Dimittis" and be ready to depart to the place, "Where progressives cease from troubling and Van Winkles are at rest." R. I. P. will be carved upon his modest tombstone, and "the place thereof shall know him no more." But before that untoward event takes place Rip has a curiosity to discover the answer to a question which puzzles his simple understanding, though it has not yet affected his appetite or impaired his sleep.

Now, and if somewhat abruptly, to discard metaphor and persiflage and henceforth to use plain language as befits the serious nature of our inquiry, what the writer of this article wants to know, is just what constitutes a Catholic, and

why and wherefore the title is freely accorded to some and meticulously withheld from others? To aid this momentous inquiry and to afford a definite point of departure for argument the writer will venture to state his own position as perhaps typical of a not inconsiderable group. He will try to do this constructively and without prejudice to his progressive and more enlightened brethren. But first to interpose some general reflections as to ecclesiastical labels.

However, we may dislike party labels it seems to be necessary to employ them if we would distinguish between various schools of thought in the one body. In the Anglican Communion there have commonly been recognized three main groups or sections known respectively as "low," "broad" and "high," answering to as many conceptions of the Church and indeed of Christianity itself. Of recent years a fourth group has come into existence, or rather has arrived at full self-consciousness, for it has always existed as the extreme right wing of the high church party, which has pre-empted for itself the generic term "Catholic." Now of course if the Anglican Communion is a true part of Catholic Christianity then all its members are alike equally entitled to that honorable name and no member or group has a right to refuse it to another in the same body. There may be some who would hesitate to accept this title for themselves, as boldly applied, feeling that it might be popularly interpreted as implying ideas which they did not share, though most even of these would resent the imputation that they did not believe the Catholic faith or were outside the Catholic fellowship. In what, as defined by themselves, they hold to be the true sense of the word they claim to be Catholics.

Now while all members of the body are Catholic as possessing a certain definite status, yet in the historic sense of the term and as used controversially, Catholic has always meant an interpretation of Christianity and the Church which is in accord with definitely defined conceptions traditionally verified as authoritative by the consensus of the faithful. We differentiate between Churchmen and say of some that they are "Protestant" and of others that they are "Catholic" meaning that they represent aspects of Christianity which these terms popularly connote. There can be no injustice in thus using party labels if it is understood that they are applied merely as a convenient method of identifying phases of theological thought and religious practice which the persons themselves avowedly favor. Perhaps an uninvincible method of distinguishing between Churchmen would be to accord to each the label which he claims for himself. Thus, if he elects to call himself "Protestant," it is proper to designate him as such and if on the other hand he calls himself "Catholic" graciously accord him that title. Do not deny it to him simply because he does not meet certain arbitrary requirements. To do so would be discourteous and serve rather to accentuate a divergence than to bridge it.

Most conservative churchmen tend to believe themselves Catholic though they may refrain from certain practices which are tacitly assumed in some quarters to be the hallmark of Catholicity. It would be interesting to know whether, if they were living today, Pusey, Keble, Isaac Williams, Dean Church and Liddon would be regarded as Catholics or merely as high churchmen.

Certainly conservative churchmen feel small affinity with

the Protestant section in the church. They are not accustomed to glorify the Reformation or to make use of Protestant glosses in interpreting the formularies of religion. They are loyal to the Prayer Book and they explain its teachings from the Catholic standpoint, even, perhaps, where on the surface the language seems to favor a Protestant view. They believe they can do this honestly, for they feel that the Catholic *ethos* is the predominant one and ought to govern in all disputed matters. They would be glad to see some changes made in the Prayer Book in the way of more definite teaching on certain points and especially in the enrichment of the Communion office. Conservative churchmen feel a debt of gratitude to the Oxford reformers and believe the work they did was of inestimable value but they do not suppose that the last word was said by them and they hold themselves ready to receive light from any quarter. Only they believe that such illumination is unlikely to proceed from the modern Roman Church, which they feel has in the Vatican Council and elsewhere rather stereotyped its errors than offered any prospect of fresh truth. While they do not regard Rome as having forfeited its title to be regarded as a true part of Catholic Christendom, they believe it is not a safe guide and prefer to see the Anglican Communion develop along the lines indicated by its own genius rather than to assimilate itself more closely to the Roman type.

Conservative churchmen of course accept for themselves and teach without reservation the whole Catholic faith as expressed in the Nicene Creed and other formularies of the church. They accept the church's sacramental system in all its implications and believe in the real objective presence of Christ in the sacrament of the altar. If they do not prac-

tice reservation themselves, they are not unwilling, at least, that others shall do so who find the custom an aid in ministering to the sick, and they of course believe that Christ present in the Sacrament thus reserved should be suitably worshipped and adored.

Honors paid to the Blessed Virgin, in so far as they imply a sentiment of profound veneration for her in her unique office as *Theotokos* without ascribing to her any unscriptural pre-eminence in the evangelical economy of grace, would be approved by conservative churchmen generally, but they are suspicious of tendencies to exalt such sentiments into a definite cult, remembering the disastrous effects which unregulated devotions have produced in Latin Christianity, even to the point of making belief in the Immaculate Conception a dogma necessary to salvation.

If conservative churchmen deprecate the practice of the invocation of the saints it is not necessarily that they reject the doctrine as surely erroneous, but rather as pertaining to those things which are not clearly revealed and therefore lacking authority. In other words they would not assert that the invocation of the saints was clearly forbidden, though they would be disposed to think that the evidence in favor of it was insufficient. For this reason they do not indulge in the practice themselves or teach their people to do so.

On the other hand prayers for the Faithful Departed, the offering of the Holy Sacrifice as well for the dead as for the living, are approved as having behind them the weight of universal practice from the earliest times.

In the matter of holy orders conservative churchmen find themselves in perfect agreement with the teaching of the Oxford school of theologians. None could be more jealous

for the perpetuity of the three-fold order or more vigorous defenders of its integrity against the assaults and machinations of those, whether within or without the church, who seek to minimize its importance or change its character. The idea of attempting to confer holy order upon those who neither believe in the principles it enshrines nor in the functions which it exercises, but for whom its commission is desired as a basis for arranging an ill-asserted union between the church and bodies which have little historical or religious affinity with it, would seem like sacrilege to most of them.

In the matter of ceremonial and vestments conservative churchmen are apt to view these things largely from the standpoint of expediency. They believe that the battle for a decent ritual and for an appropriate garb for the ministers of the sanctuary has essentially been won and that the employment of these things in more or less ornate form is a matter to be decided with special reference to the peculiar circumstances of each case. While personally they may prefer divine service conducted with the traditional adjuncts they are not disposed always to press their personal wishes in instances where the prejudices of the congregation are strongly opposed to their introduction and use. If necessary they feel they could teach the Catholic faith and celebrate the Divine Mysteries even when robed only in a surplice and stole. Where the majority of the congregation still remains Protestant in sentiment they hesitate wantonly to shock their susceptibilities but are content to lead them on gradually to better standards. This may not be an heroic attitude but it has the advantage of preserving the integrity of a parish rather than disrupting it by insisting

upon a matter which however valuable from a symbolic standpoint is clearly not of the first importance.

The movement to restore the Holy Eucharist to its rightful place as the chief service for every Lord's Day meets with the hearty sympathy of conservative churchmen generally. Most of them profess to be working to this end and hope gradually to overcome the evil inheritance of the past whereby a choir office has long usurped the place which belongs by right to the only service instituted by Christ Himself.

If instead of laying emphasis upon an early Communion the Oxford reformers and those who followed them had insisted upon the importance of making the Eucharist the center of worship for each Lord's Day and holy day things would now have been far better. As it is today in most parishes the custom is to have an early Eucharist, more or less slimly attended, and matins and litany as a later service except only upon the first Sunday in the month. This arrangement is widely felt to be unsatisfactory, opposed to the spirit of the Prayer Book and to Catholic custom as it has prevailed from the earliest times. Probably there is no reform more earnestly desired than this, but it is hard to change the habits of a congregation long sanctioned by popular custom. Happily conservative churchmen are alive to the importance of the issue and are doing their utmost to bring about a better order.

The practice of fasting communion with the main congregation attending a later service is a perplexing problem. In every parish there will be some who are invariably accustomed to receive the sacrament before breaking the fast, but in the vast majority of cases no scruple is felt about the matter. The clergy are sometimes faulted for not instruct-

ing their people as to the duty of receiving the sacrament before taking other food, but with the service extending well beyond the noon hour this would seem to be demanding impossibilities. Of course there is always the early service, but then only the most devout will attend this and no pleas or exhortations are likely to persuade the majority of people so far to sacrifice their morning comfort. As matters stand, to insist upon the practice of fasting communion as a necessary obligation would be to discourage the majority from making any communion at all, except at long intervals. Moreover the clergy cannot lay it upon the consciences of their people while the church is officially silent in the matter. Presumably most conservative churchmen teach their people that fasting communion has behind it the weight of age-long custom and seek to commend it as a devout and seemly practice suitable to the dignity of the heavenly food and drink offered in the Eucharist. In the absence of any ecclesiastical discipline on the subject what more can they do? Probably no bishop would uphold a priest in his refusal to administer the communion except to those who were fasting. The Roman church enforces such a rule but is said to allow a dispensation in certain cases. If the rule is incumbent upon us our dispensing power is yet in abeyance. The Roman church makes attendance at mass obligatory but seems to be satisfied with two or three communions a year, while we ordinarily stress the duty of frequent communion, at least once in every month. Certain it is if the Holy Eucharist is to be restored as the main service of each Lord's Day we must persuade many of our people to make their communions at another hour since otherwise the service would be prolonged beyond reason.

The sacrament of penance is practised by conservative churchmen as a necessary function of their priesthood. Most of us hear confessions if only occasionally, though probably few of us are experts in this department of pastoral theology. Still penitents find their way to us and open their grief and invariably meet with cordial and sympathetic treatment. If conservative churchmen usually do not stress auricular confession as a normal practice they at least allow it to be known that they are ready at all times to exercise this part of their pastoral office.

Conservative churchmen are willing to have their right to the Catholic name determined by their adherence to the principles of faith and order as set forth in the Book of Common Prayer and interpreted by the great leaders of the Catholic revival in England and their loyal followers in this country. It is their contention that they hold the Catholic faith in its integrity since they accept and practice those things which are in accord with the teaching and traditions of the Catholic Church as expressed in the ancient formula *Quod semper, quod ubique et quod ab omnibus*. That there has been a development in the Catholic church both as to doctrine and practice and that such development is still going on is a plain matter of history and observation. As a living organism the church must of necessity obey the law of growth, yet there is a false line of development as well as a true and the contention of this article is that Rome and those who follow her leading represent rather an arbitrary divergence than a genuine evolution along normal lines.

This paper is symbolically entitled "An Ecclesiastical Rip Van Winkle," perhaps it would be more correctly termed "The confession as to his own faith and practice of one

who regards himself as a Catholic in the historic sense of the term." The writer does not presume to speak for the totality of conservative churchmen though he believes that what he has here set forth fairly represents their general attitude.

While those who hold the position of the writer freely concede the entire good faith and loyalty of those who adopt more progressive views than themselves they prefer for their own part to adhere to the old Anglo-Catholic traditions and to meet the crisis which confronts the church to-day with weapons drawn from the armory with which they are familiar. They deprecate the tendency to divide loyal Churchmen into the "sheep" and the "goats" for they believe that Catholic is too comprehensive a word to be reserved as an exclusive title by any one school in the Church however learned, earnest and devout its members may be.

Letters from a Layman, I

TWO LAY THOUGHTS ON RESERVATION

DEAR J——:

" . . . I think your 'history' and your 'theology' have blinded you to the human side of reservation. What interests me, from my side of the altar rail, is not what some father of the Church thought about reservation 500 years ago, or some Anglican philosopher idealized about 'the divine presence that should be felt in every church without reservation,' but rather what the man or woman or boy or girl who kneels at noon before the red light thinks about it. What it seems to me is the important

thing to consider is not what controversialists have to say of reservation, but what the people feel about it.

"And this has been the mystery to me in trying to puzzle out the position of those whom reservation horrifies: They have no qualms over the priest reserving for the sick who cannot come to the altar. But to reserve for the sick who can come to the altar—ah, that is another matter! But why should it be? Are there not spiritual and mental sufferings that need comforting as profoundly as do bodily sicknesses? If faith will bring a human soul into the quiet and peace of a church to seek communion of heart and spirit with its Lord, then the Lord is going to reward that faith. And how more gloriously can He reward His children than by offering His Presence before their eyes? For every invalid who profits in his bed from the healing power of the Blessed Sacrament, a thousand are made strong and happy by its radiance in the tabernacle. To forbid them to receive its comfort there is to deny the command of Jesus Himself when he said: 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.'

"There is another point, too, that is overlooked by the antagonists of reservation, and the uproar that the Blue Law Sunday movement has aroused brings it forcibly to the front. What I have in mind is the thought that if the Protestant Reformation had not abolished the practice of reservation and the mass that makes it possible, would the threat of a Blue Sunday be confronting us today? I believe that it would not be even thought of, for what ruined the observance of Sunday was the stupidity of Protestantism itself. The Puritans left nothing to be observed but a point of view. They abolished the sacrifice of the altar and

treated the Real Presence as a scrap of paper. They drove God himself out of His temple and substituted a pulpit for a dominie to exhort from. In the Catholic Church the people had said each Sunday, 'Jesus is God, Jesus is alive, Jesus is here.' They knew that this was true each time they heard the sound of the sanctus bell. When they returned to the church at evensong, or on a weekday, they saw the sanctuary light glimmering above the altar, and it told them that God was still there, to comfort, to help and to guard them. Behind the Puritan pulpit they saw only darkness and a blank wall—nothing more. Don't you think that they left the church of their fathers with something in their hearts that the Protestant Church cannot give them? I do.

"And what has happened? I can answer by asking you if the one Church that has preserved the sacrifice of the altar intact and that maintains reservation as a matter of logic shivers over the desecration of Sunday? It does not. That is not its worry, nor should it be the worry of any Catholic. I believe you will agree with me that if our Church had stood by its Catholic heritage and tradition there would be no Sunday question to haunt our days or nights. It would be solely a Protestant worry, for it is a Protestant disease, indeed a kind of Protestant paralysis. The situation, if it were not so tragic, would be comic: To behold the Church that is itself responsible for the destruction of Sunday observance by killing the very elements that kept such observance alive now threatening to enforce it by enacted statutes is a tableau that must make heaven itself smile. I commend this thought to your consideration."

N.

BOOK REVIEWS

The Gospel of Life. By the Rev. Phillips Standish Gilman. With an introduction by the Rt. Rev. T. C. Dart, D.D., Bishop of East Carolina. Richmond. The Southern Churchman Co. 1920. pp. 69.

When we were studying algebra our instructors were wont to inform us that a problem correctly stated was half solved. This rule of elementary mathematics applies in other fields as well, notably in that of applied religion or spiritual living. Unfortunately, the trouble with most of the books and essays on the personal application of religion to life, as also with many sermons, is that the authors and preachers seem to think that the mere statement of a problem is practically tantamount to the solution. And we find this same fault repeatedly in Mr. Gilman's pamphlet. The promise made by Bishop Dart in the introduction is not fulfilled. Exhortations to union and cooperation with God, unless they show, practically, the means thereof, are insufficient. We find that our author does not solve the problem. McKenzie in his "Divine Healing for the Body," the leaders of the Emmanuel Movement, Wilson in his efforts to restore the sacrament of unction of the sick, Hickson in his healing missions,—all have come nearer to the solution. The best part of the pamphlet is the appendix, in which the author analyzes the healing miracles of Christ and His apostles.

F. C. H. W.

Death and Beyond. A Study of Hebrew and Christian Conceptions of the Life to Come. By C. T. Wood, Fellow and Dean of Queens' College, Cambridge. Longmans, Green & Co., London and New York. 1920.

Mr. Wood has written a plausible defense of Universalism as the real teaching of the Scriptures about the life after death. It is frankly based exclusively on the author's interpretation of the witness of Scripture and wholly dispenses with the witness and tradition of the church. That Mr. Wood's conclusions are entirely at variance with the teaching of every part of the Catholic Church demands from him not even an apology. Where the church differs, so much the worse for the church. The general animus of the book may be inferred from his treatment of the *Oro pro nobis* as "heathenism, pure and simple." His arguments have often been advanced and as often refuted.

Sermons by A Lay Headmaster. Preached at Gresham's School 1900-1918. By G. M. S. Howson, M.A. London. Longmans, Green & Co. 1920.

The portrait of the late headmaster, whose sermons are here given, looks across the title page, and shows us a calm, sympathetic gentleman, whose love for high ideals and care for the training of boys must have made him a great power for good. But the inculcation of idealism and the pursuit of abstract nobility, without the help of Catholic faith and sacramental grace would seem properly to belong to the lecture room, and not to the pulpit of a chapel!

P. R. F.

Letters of Theophilus Lindsey. By H. McLachlan, M.A., D.D., Manchester University Historical Series. Longmans. 1920.

Theophilus Lindsey, the "father of Unitarian churchmanship," as he has been called, was a great letter writer in the sense, at least, that for many years he conducted a voluminous correspondence with many friends and acquaintances. It appears that he resigned his living in the Church of England in 1773 in consequence of his adoption of Unitarian opinions. His subsequent life may be learned from his letters which relate his attitude towards the various ecclesiastical and political movements of the second half of the eighteenth century. We are frank to confess that T. Lindsey for all his sincerity does not appeal to us, perhaps because of our dislike to political dissenters. The anecdote, on page 19, of Bishop Seabury claiming to have a place elevated above the other guests at a college commencement,—intended to illustrate "the pomp and pride of an American Bishop," is inherently incredible.

W. H. B.

Altar and Table. By Herbert Pakenham-Walsh, Bishop in Assam, London, S. P. C. K. 1920.

This admirable pamphlet consists of addresses delivered by Bishop Walsh in his pro-cathedral at Shillong, Assam, India, in 1916. It states in fresh and simple language the church doctrine of the Holy Eucharist, dwelling particularly on those aspects of eucharistic teaching that are apt to be neglected in Anglican parishes. It is of particular value in that it teaches Catholic truth in the terms familiar to Anglicans through the use of the Book of Common Prayer.

Walter de Wenlok, Abbot of Westminster. By Ernest H. Pearce, Bishop of Worcester. London, S. P. C. K. 1920. Pp. vii.+236.

The materials for this biography were collected by Bishop Pearce from the muniment room of the abbey when he was canon of Westminster. The book shows the business activities of the head of a great corporation at the end of the thirteenth century. For, so far as these records show, the abbot was a man of business and a lawyer. He may have been a devout religious as well: we are not told. Thirteenth century filing cabinets kept strictly to accounts, deeds, charters and receipts. As in reading the Paston letters, one is amazed at the litigious spirit and the knowledge of legal technicalities displayed by our English ancestors. For those who owned any property life was one long series of lawsuits. The present narrative is somewhat lightened by the story of the famous burglary of the royal treasure kept at Westminster, which happened near the end of Abbot Walter's reign, but readers who lack strong antiquarian tastes probably will be tired by the dry details of business with which the book is mostly filled.

H. K. P.

Spiritual Studies in the Book of Job. By Mother Eva Mary, of the Community of the Transfiguration, Glendale, O. 1920. Pp. 72.

Many have been the attacks of the higher critics on the Book of Job; and it was one of these attacks that impelled the author to write this excellent little book. She opens her volume with clear, well reasoned study of the authorship of the book, and comes to the conclusion that the Rabbinical tradition of the Mosaic authorship is correct. Her argument is fully as scholarly as are the arguments of the critics to the contrary; and we are of the opinion that she has ably proved her contention. The chapter on the "Literary Form" is masterly. Turning to the problems presented in the book, she brings to her discussion of them a rare spiritual insight. Thus she discusses temptation and sin, pain and the mystery of death. In the conclusion she dwells on the teaching of the Book of Job as to the personality of God. Throughout she insists on the underlying spiritual verities, and carefully correlates the teaching of the book with the full revelation that has come in and through Jesus Christ. Deep piety, sound scholarship, and an apparently thorough familiarity with the Hebrew original combine to make this booklet a most valuable addition to the devotional literature of our church.

F. C. H. W.

Historic Christianity and the Apostles' Creed. By J. K. Mozley, B.D., Lecturer of Leeds Parish Church and Principal of the Clergy School. Formerly Fellow and Dean of Pembroke College, Cambridge. Longmans, Green & Co., London and New York. 1920.

This excellent little hand-book consists of two sets of addresses delivered by Mr. Mozley in recent years. The first part consists of an able, clear and scholarly apologetic for the orthodox presupposition that Christianity is based upon historic facts, and that the historic facts are the foundation of Christian doctrine and of Christian life. The facts, he finds, sufficiently stated in the Apostles' Creed. The second part is an equally clear and succinct statement of the fundamental Catholic truths expressed in the articles of the Apostles' Creed. The little book covers familiar ground, but with a firm and confident step. It is ground upon which all Christians need to walk.

The Dead and The Living and Other Sermons. By F. Homes Dudden, D.D., Master of Pembroke College, Oxford, and Canon of Gloucester. London. Longmans, Green & Co. 1920.

The first of these sermons, which gives the striking title to the collection, would seem to be an effort to meet halfway, as it were, the Catholic doctrine of the dead, and the modern claims of spiritism. It will satisfy neither; for prayer which lessens the grief of the bereaved rather than assists the purgation of the departed—communication of the dead with living which is inward and spiritual, not outward and sensible—would hardly seem to be very definite or helpful. So, too, a sermon on the Church of the Future lacks constructiveness. It is perhaps ungracious to criticize these polished and learned discourses, but we would not like to have listened to them, and then to have been asked at Sunday dinner: "What was the sermon about this morning?"

P. R. F.

Some Eighteenth Century Churchmen. Glimpses of English Church Life in the 18th century. By G. Lacey May, M.A. London, S. P. C. K. 1920. Pp. 224.

Much has been written on the unspirituality and the consequent weakness of the English Church during the eighteenth century. Most church people look upon that century as the darkest epoch in the history of our beloved church; and they have good reason for so doing. There was

much in the life of the church, of the clergy and of the laity, that was unbecoming their Christian profession. Still, in this darkness, lights began to shine; and signs of the coming dawn were not wanting. There were not a few men and women in whom love for Christ and His church was not dead; and it was out of this love and out of the unselfish labors which it inspired that the evangelical revival was born. Our author's purpose is to call our attention to a number of outstanding personalities, not as the sole individuals who held the faith and did the works of Christians, but as types and leaders of many of less mark.

The first of these is Samuel Johnson, the lexicographer, known to us chiefly as a literary man, whose life and character have been depicted by Boswell. The main fact here insisted upon is his character as a devout Christian, with careful religious habits, and whose views were more Catholic than those of his time. The second great light of the century was George Whitefield, whose untiring Evangelistic labors in England and America, whose out-door preaching and conflicts with his opponents are well sketched. The sketch of John Wesley is excellent. Mr. May tells the story of his pious home training, of his life at Oxford, the founding of the "Holy Club," the organization, in his later life, of "Societies" for the practice of true religion, and of his long continued untiring activity as an Evangelistic preacher. Incidentally, we have a glimpse of the horrible irreligion and immorality prevailing in England at the time. The romantic story of John Newton fascinates our imagination, and the record of his spiritual experiences and achievements stirs our souls. Not a few of his fellow evangelicals chose him as their spiritual director. His vast correspondence reveals him as a letter writer second only to Cowper. He was also, like Wesley, a writer of hymns. Our author unfortunately attributes to him three of Cowper's hymns. The poet, William Cowper, was another of the evangelical leaders; in fact, he was the poet of the movement and, together with Wesley and Newton, its hymn writer. As a letter writer he was unsurpassed. In Beilby Porteus, Bishop of London, the author gives us the vivid portrait of a really hard working Bishop, ruling his diocese as a spiritual father,—in startling contrast with his fellow bishops. And, to emphasize this contrast, Mr. May portrays for us the fashionable, time-serving, unspiritual, non-resident prelate of the times in Richard Watson, Bishop of Llandaff, in Wales. The one church-woman portrayed is Hannah More. The remarkable literary and religious

activities of this wonderful woman are ably told. Another poet, George Crabbe, appears in this roll of worthies. As a priest, he was a pluralist and absentee. Yet, wherever he happened to make his residence for the time being, he did faithful parish work. The last sketch in the volume is that of William Wilberforce, the reformer, the father of Archdeacon Robert I. and Bishop Samuel Wilberforce. He was one of the protagonists of the anti-slavery movement. The story of his useful life is well told.

Apart from the interest of the biographical sketches, the value of this book lies in the intimate pictures it gives of the political, the social, the literary, and especially the religious life of England in the eighteenth century.

F. C. H. W.

The Argument from Design. (Number xxii of the Liverpool Diocesan Board of Divinity Publications.) By V. F. Storr, Canon of Winchester. Longmans, 1920. pp. 66.

There is nothing especially striking or valuable in this pamphlet. Its thesis is that while Paley's teleology has been shattered by evolutionary science, still evolution itself is the strongest argument to prove design in the universe. The end and not the beginning gives the explanation of the process, the end being man with his spiritual values. "From amoeba to man" is one series, our author takes for granted as proved. Apologetics would, more safely, always make distinction between even the most probable theories and proved conclusions. His arguments for an eternal creation show confusion on the subject of time. The whole matter of evolution and teleology is much better treated in certain chapters of Dr. F. J. Hall's "Creation and Man and Evolution and the Fall."

H. K. P.

The Westminster Version of the Holy Scriptures. The New Testament, Vol. 3. The Second Epistle to the Corinthians, Galatians, and Romans. Longmans, Green & Co., 1920.

The Westminster Version, as our readers probably know, is a new translation of the Bible, with brief introductions to the several books and with short explanatory notes, now being published under the general editorship of two Roman Catholic scholars, the Rev. Cuthbert Lattey, S.J., and the Rev. Joseph Keating, S.J. In the present volume the general editors are responsible for the work on Second Corinthians, Galatians is edited by the

Rev. Alexander Keogh, S.J., and Father Lattey has written the notes and introduction on Romans. The translation is in smooth and excellent English, not so stately as the familiar King James, but perhaps more easily understood by the ordinary man of today, and is free from the latinisms which give the Douay version such a foreign flavor. It avoids the somewhat over-literal and pedantic awkwardness of the Revised Version, and in certain instances approaches the character of a paraphrase, as, for example, in the otherwise obscure passage, Rom. ii, 13-16.

The introductions are condensed but clear and scholarly. We observe that the editors believe that there were two lost epistles to the Corinthians in addition to those which have been preserved, that they do not regard chapters x-xiii as constituting the second of these lost letters, and that they suppose a visit, unmentioned in Acts, between the despatch of the severe letter and the sending of this epistle. Verses 7-10, chapter ii, are made to lend support to "the Church's power of granting indulgences." The editor of Galatians agrees with Prof. Ramsay in accepting the South-Galatian theory, identifies the visit to Jerusalem in chapter ii with that mentioned in Acts xi, and so is able to hold that Galatians was written in 48 and thus is the earliest of all the Pauline epistles. In dealing with Romans, Fr. Lattey translates "justice" in place of "righteousness," and follows Lagrange quite closely as regards "justification" and "faith," which latter terms he discusses at some length in two appended notes.

The comment as a whole is too scanty to make the volume an addition to the library of a scholar or even to that of a studious parish-priest of our communion, and of course is subject to the very serious restraints on free discussion which hamper all Biblical students under the Roman obedience. But, after all, the quality and character of the work is highly creditable to all concerned, we are very glad to welcome such an effort from such a source to meet an evident need, and we are sure that it will be valuable for the better educated Roman Catholic laity for whom we may suppose it was especially designed. It may be added that the clear type and wide page make its reading both easy and pleasant.

C. C. EDMUNDS.

King Alfred's Books. By the Right Rev. G. F. Browne, D.D., London, S. P. C. K. 1920. pp. xxxii+390.

King Alfred is a hero and almost a saint to many Anglo-Saxons. They should be interested in reading the literature which he considered it im-

portant to translate into the vernacular, circulate, and urge upon his subjects. Those of his admirers who reject his Catholic faith must be pained at his preoccupation with religion,—a religion which must appear to them to the last degree superstitious and bigoted.

In this volume Bishop Browne gives, in modern English, the substance of Alfred's translations of (1) "The Blooms of the Soliloquies of St. Augustine," (2) "The Dialogues of Gregory the Great," (3) "The Seven Books of Grosius against the Pagans," (4) "The Pastoral Care of Gregory the Great," (5) "Bede's Ecclesiastical History," and (6) "Boethius on the Consolation of Philosophy." The editor supplies a general introduction and a running commentary on the selections he presents. The chief weakness of the book is the weakness common to all "selections." If one really cares to read an author one prefers all his words and not excerpts.

H. K. P.

God and the Supernatural. A Catholic Statement of the Christian Faith. Edited by Father Cuthbert, O.S.F.C. New York, 1920. Longmans, Green & Co.

The fashion of treating broad subjects through the cooperative work of a group of experts is one that has been growing of late years, and has been adopted by Fr. Cuthbert and those associated with him for the purpose of producing a book on the fundamentals of the Christian religion. The method has its drawback: a set of essays about a subject can never have the same consistency as an essay or treatise which is the well-knit development of the subject through a single consciousness; but given the method, which permits of the gathering of experts in special departments, the book before us seems to me a very decided success. For one thing it makes one feel the essential oneness of Catholics everywhere, whether they will acknowledge it or not. There is nothing in this volume that an Anglican Catholic might not have written save the identification of the Visible Church with the Roman Catholic Church.

After the editor's preface and the introduction, there are nine essays which succeed in covering a good part of the ground of Catholic dogmatics. The intention is to present the Catholic position to those who do not accept it. Those who do accept it for the most part do not understand it. That one feels always: the opposition to Christianity springs from an uninstructed mind rather than from a real opposition. Fr. Cuthbert

truly says: "The great mass of the English-speaking race, if asked to define positively what Christianity stands for in the world, would find it difficult to give a clear, unambiguous answer. The word 'Christianity' has come to mean so much and so little. When it means much it is commonly a strongly-felt but vaguely-understood sentiment; whilst intellectually it may stand for almost anything according to the theory or opinion of the individual."

All the essays are solid work—solid rather than brilliant. The Anglican reader will turn with the most interest to the one essay that I should call brilliant—"The Church as the Mystical Body of Christ," by E. I. Watkin, M.A., New College, Oxford.

This essay is worth very careful study, especially by those who in the failure of a disunited Christendom, are turning once more to study the Roman position to see if it is as hopeless in the matter of unity as we have been brought up to think it. After all, not only does the earth move, but Rome moves with it. There is encouragement in this essay on the Church. There is a very fine statement of the invisible Church, which I will venture to quote at some length.

Being in its constitution more intrinsically perfect than any other society, the Church attains, as we have seen, to a most intimate co-consciousness and co-volution of all its members. Being also in this consummation more intrinsically perfect than any other society, it is absolutely self-contained and self-sufficient, being independent of any external society—indeed of any being purely external, since God as Man is its organic Head, and as the Spirit, its informing Soul. Thus in the super-natural organism, whose cells are souls, whose Head is the God-Man, whose Soul the Divine Spirit, whose name is the Church, we have the most perfect expression of that solidarity which, between the exaggerations and mutual denials of individualism and socialism, alone answers to all the facts of human nature and fulfils all its needs, individual and social alike. For in this Church-body human nature is raised to that supernatural and eternal plane where it is united to God and filled with God, the only plane on which the problem arising out of man's individuality and sociality can be fully solved in the complete but harmonious, indeed, unitary satisfaction of both. (p. 258a).

It is then that the author goes on to speak of the Roman Church as identical with the visible Church, though not identical with this invisible Body. But here too there are some suggestive balances. For instance:

If the New Testament were placed before me, with no guidance to its interpretation external to itself, I should conclude that no one on earth could enjoy

the supernatural life of grace-union with God, however invincible his ignorance of God's will in this regard, unless he were incorporated into the visible Church and continued in that visible membership. But, as we know, the Catholic Church does not teach this conclusion, a conclusion obviously belied by the multitudes of devout souls outside the visible Church, who have given such signs of supernatural life that if we were to deny them membership in the invisible Church, we should have no solid ground for finding the supernatural at work anywhere in the world. (p. 262.)

There is, too, a passage which seems to give hope of some modification of the strict sense of the identification of the visible Church with the Roman.

It will also be evident that the visible Church is of necessity the one *corporate* embodiment of the invisible. Hence any working of the Spirit outside the visible Church is purely individual, except in so far as the entire or partial retention of a valid sacramental system has maintained a visible and corporate bond with the Catholic Church. (p. 267.)

This limitation, I presume, looks toward the Orientals; but is it too much to hope that some future reconsideration of the question of Anglican orders will convince our brothers of the Roman communion that we have maintained "a visible and corporate bond with the Catholic Church?"

J. G. H. B.

Dogma and Criticism. By J. H. Bernard, D.D., New York, Longmans, 1920. (pp. 38.)

This pamphlet by the Provost of Trinity College, Dublin, is number xxi of the *Liverpool Diocesan Board of Divinity Publication*. The author's purpose, baldly stated, is to give comfort to the "modernist" minds of those who would find some honest way to continue saying the creeds while not believing the facts therein alleged. "To combine freedom of thought," he says, "with a recognition of the completeness and the unique character of the Christian faith is no easy task, and many of our fellow Christians believe it to be a task impossible to achieve." He almost persuades us to think they may be right. He rejects the notion that the creeds give "an infallible expression of final truth." For himself, he thinks that the clause "born of the Virgin Mary" is the assertion of a fact, though he deprecates such terms as "honest" or "dishonest" applied to other "interpretations." And no wonder, for he proceeds to "interpret" the descent into hell and the ascent into heaven into language with meaning quite other than that of the creed. It appears that "we can form no image of the movements of a

spiritual body"—though the gospel writers are definite enough as to what the witnesses of the ascension were convinced that they saw.

Enough has been quoted to class this little book. As in the case of Dr. Sanday, no one can doubt the sincerity and good will of the writer. But the process by which the "modernist" arrives at and justifies his position within the church is a problem for the psychologist. H. K. P.

Barnabas, Hermas, and the Didache. By J. Armitage Robinson, D.D., London, 1920. S. P. C. K.

Taken as a bit of detailed textual criticism of ancient Christian writings, this book by a veteran scholar is for the few, not the many. His leading interest is to place the *Didache* (that *enfant terrible* of Christian antiquity) not as a Jewish manual worked over by a Christian reviser, nor as the product of a very early period of Judaic Christianity, but as a work of the later second century, which copies the Sermon on the Mount, other sections of the New Testament, and *Barnabas*, constantly altering the wording to make it sound original. It is rabbinical, like its sources. Its evident archaism, on Dean Robinson's theory, is not natural but artificial, the product of the author's endeavor to present what the apostles might plausibly be supposed to have taught to the Gentiles; i. e., the *Didache* is a secondary effort to talk like the twelve apostles. This interpretation credits the "*Didache*" with more literary sophistication than will be acknowledged by many; but the other current interpretations likewise offer us only a choice among improbabilities. Dr. Robinson at any rate justifies his quite moderate claim that the whole *Didache*-question needs re-examination.

The early Christians were not all mystics or apocalypticists or sacramentalists: there was a persistent strain of Judaic legalism, not elaborate hair-splitting, but sturdy, direct, simple reiteration of a large collection of moral commandments. "There are two ways, one of life and one of death; and there is a great difference between the two ways. The way of life then is this." The bulk of the treatise follows this introduction, and it is simply a long series of rather obvious moral precepts, formed like those of the Decalogue. "But the way of death is this:" a list of sins follows. Such is the scheme of the Two Ways, which is referred to by many of the Fathers, and would seem to have been a favorite idea in the early moral theology of the Church. It illustrates, too, the derivation of that moral theology from the religion of the Old Testament through the Rabbis

in clear enough contrast with the Hellenic modifications that soon outgrew the Jewish elements. If the Christian religion ever meant to considerable groups of Christians just what it means according to the Didache or the Two Ways ethic generally, we have certainly travelled far from that. It is its undoubted place in Christian ethical history, rather than its doubtful witness to the early organization of the Church, that gives the Didache its greatest value for us.

M. B. S.

Prayer Book Revision Papers. I, Prayers and Collects; II, Offices of Instruction; III, Various Short Offices; IV, Office for the Burial of a Child. Proposed new material recommended for incorporation in the Book of Common Prayer by the Joint Commission on Revision. Milwaukee. Morehouse Publishing Co.

These are four separate pamphlets; and it is intimated that some bishops may see fit to allow them for use "on special occasions," with a view to trying out their possibility of permanent value.

The more one sees of attempts at revision and enrichment of the Prayer Book, the more one is impressed with the wonderful beauty and dignity of the work of the first translators and compilers. Aside from those things that many of us wish were included in the English liturgy and its surrounding offices, it is above shallow and unlearned criticism. The English Prayer Book, and not the English Bible as many persons seem to think, has been mainly instrumental in preserving the purity and clarity of the English tongue. It is a great mistake to fault what is in the Prayer Book on account of that which is not in it.

In the present work of revision, there is good hope that much of the change will incorporate from time to time various elements of Catholic expression and devotion. On the other hand, the possibility exists that there will be attempts to eliminate clear expressions of Catholic truth. But this danger does not appear to be so great as the danger that new matter will be introduced which will lack liturgical congruity and fitness, and dignity of language. It is therefore, a complex and difficult task that the Commission has taken in hand.

The "Prayers" in the first leaflet were accepted by the House of Deputies in 1919, but did not reach the House of Bishops. Among others, there are those for a State Legislature, Christian Service, Social Justice, for Every Man in His Work, and quite a number for family Prayer. They

are quite long, and of uneven merit. Many phrases are awkward and unfelicitous in their modernity. One gets the distinct feeling about the prayers for the sick, that it is antiseptics and nurses that we are praying for, more than the person who is suffering under the effects of sin, or being led through the blessings of pain by divine Providence. We are reminded of a writer in the *Church Times* some years ago, who said that the revisers were trying to take God out of the Prayer Book.

The Collects are better. A paraphrase of the collect for Corpus Christi is not as good as that from which it is taken. There are three modern collects about the dead (only one is frankly and solely in behalf of the dead) which suffer by comparison with the ancient collects; one in which we are to pray for light and peace for the "whole Church in paradise and on earth," perpetuating the erroneous High Church use of the word Paradise to designate a place where our Lord is not (!); and the one exclusively for the dead is rather spoiled by its social service reference to "the life of perfect service in thy heavenly kingdom."

The second leaflet includes two offices of instruction; which are the Catechism thrown into a semi-liturgical form, with versicles and reponses, and hymns and prayers at the beginning and end. Only use can show if this is of any advantage. In the first, the commandments are shortened. In the second, which rather deals with baptism and holy communion, there is the rather unsatisfactory question and answer "What is your bounden duty as a member of the Church?"—"My bounden duty is to go to Church and to worship God every Sunday; to follow the example of our Saviour, Jesus Christ; and to work and pray for the spread of his kingdom." And the one following it is worse: "How can you be helped to fulfil these duties?"—"By coming to Confirmation, wherein I declare my loyalty to Christ and his service, and receive the strengthening of the Holy Spirit." This would seem to express pretty clearly the Protestant "joining the church" idea. But the changes which are distinctly ominous are the statement "Christ has ordained two sacraments," denying at one and the same time the necessity of these two, and also the existence of any others; and the omission, at the end, of the "Confirmation rubric." To be sure, there has been added a section dealing with the functions of the clergy, in which it is said that "the office of a Priest is, to preach the Word of God; to baptize; to celebrate the Holy Communion; to pronounce Absolution

and Blessing in God's name; and to minister to the people committed to his care."

The third leaflet contains two colorless short offices without liturgical worth, several litanies of indifferent value and, compline. This latter office is good, except that it is somewhat disarranged, and made queer by such things as this confession: "We confess to God Almighty, the Father, the Son, and the Holy Ghost, and before the whole company of Heaven, that we have sinned exceedingly in thought, word and deed, and by omission, through our fault, our own fault, our own grievous fault; wherefore we pray God to have mercy upon us." Why could not the compilers have accepted the mention of Blessed Mary, etc., and have omitted the intruded word "omission," and thus have followed ancient usage?

The office for the burial of a child is good, perhaps without any especial beauty. The first rubric, like that in the present burial office, speaks of either going to the church or toward the grave; and then the next seems to assume that they have gone into the church for the psalms. There is an expression in one of the prayers which is not precisely happy and hopeful, which says "Grant us steadfastly to believe that this child hath been taken into the safe keeping" etc.; and again, "Give us grace . . . to entrust the soul of this child."

It may appear ungracious to be somewhat critical and unenthusiastic about revision; but the Prayer Book as we have it is Catholic; and those who gave it to us had the liturgical instinct and sense. Can we be as trustful of the revisers of today? We need popular devotions, particularly centering about the Blessed Sacrament; and directed to the Saints; but until the love and zeal of the church is ready to express itself in this way and in conformity to universal usage, there will be danger in artificially constructed modes of prayer and praise. But we can trust the Holy Spirit and the innate Catholic consciousness of the Church, that nothing heretical or offensive will be intruded into our service book while we are learning to pray to our Lord in the Blessed Sacrament, and to speak to our friends in Heaven, the blessed saints.

P. R. F.

Tutors Unto Christ. Introduction to the Study of Religions. By Alfred E. Garvie, D.D. Oxford University Press, 1920.

This closely packed little volume has been written with a direct view to the better preparation of missionaries intending to work in the Far East. It

is evidently an outcome of the Edinburgh World's Conference. It is a brief survey of a vast field and partakes of the nature of a syllabus rather than of that of a comprehensive treatment. For this reason it is hardly adapted to the general reader, but it ought to be of value as an outline guide to the earnest student. A carefully arranged bibliography would increase greatly its usefulness.

C. C. E.

Christian Monasticism in Egypt to the Close of the Fourth Century. By the Rev. W. H. Mackean, D.D. London, S. P. C. K., New York. The Macmillan Co., 1920.

This very readable study of Christian monasticism in Egypt brings together in available shape all that we know of the origin and development of the religious life in Egypt which was the field of its earliest growth. Though the western development of the religious life introduced many modifications to bring it into accord with the western temperament, the foundations are here in Egypt. It is the custom of writers on the origin of the religious life, a custom which Dr. Mackean does not discourage, to seek the origin of that life in some non-Christian source: to treat the ascetic movement, that is, as though it grew up under non-Christian impulses, and then sought to justify itself by appeal to passages in the New Testament. What could be more absurd than the statement that "from the second century Christianity itself was colored by asceticism?" One would think it sufficiently evident that the teaching of the whole New Testament, and especially the teaching of our Lord and of St. Paul were rather more than "colored by asceticism!" The fact is that Christianity is an ascetic religion—only it is convenient to forget it!

As an offset to many impressions that are current about the life of the early monks and hermits, I would commend this fascinating picture of Apollo who "formerly lived in a cave with five disciples, and became the head of a large monastery, containing five hundred monks, near Hermopolis, who had a common table and partook of the Eucharist daily at the ninth hour before their meal. On the arrival of expected visitors the monks went out to meet them, singing psalms, for such was the custom with all the brethren, and having bowed down their faces to the ground, they kissed them. Then they proceeded together, some in front and others behind, singing psalms until they met Apollo. He also bowed low to the earth, kissed the visitors, led them in, and after prayer washed their feet

and invited them to rest, and this he was accustomed to do to all the brethren who came to him. At the meal the monks listened to his teaching, and afterwards some would go out to the desert and repeat the Scriptures all night, others would remain and sing hymns through the night until day-break. Many for days lived only on the food of the Eucharist; but in spite of such austerities it was a very joyful community." J. G. H. B.

The Alaskan Missions of the Episcopal Church. By Hudson Stuck, D.D., F.R.G.S., New York. Domestic and Foreign Missionary Society, 1920. pp. 172. \$1.50.

This is such a book as has long been awaited by persons either familiar with or interested in the Alaskan mission field. Archdeacon Stuck writes from intimate experience but always has in mind the uninitiated in the mysteries of Alaska; so that the result is a popular account of what is one of the most daring and successful missionary ventures of the American church.

The account begins with the year 1867, the date of the purchase of Alaska by the United States, describes the work that had already been undertaken by the Russian and English Churches and records in detail the slow but thorough progress accomplished by the missionary spirit of our own church up to the present time, giving a very clear account of the great variety of work done by the church in that vast country. While the Board of Missions and the General Convention do not receive any very harsh criticism for their slowness in recognizing the great need of the work of the church in the far north, the archdeacon has a little fun not only with their geographical ignorance, but with the geographical ignorance of the world in general. For instance, we are told that the General Convention in Minneapolis, when reluctantly considering the question of a bishop for Alaska, entertained a proposal that the district under consideration be placed under the jurisdiction of "a retired invalided Bishop of Africa." But the writer goes on to assure us that it was this same Convention which finally elected, as bishop of this new missionary district, the Rev. Peter Trimble Rowe, himself the son of a missionary to the Indians, and eminently fitted for his arduous task.

The archdeacon shows us the natives of Alaska, both Indian and Eskimos, as docile and lovable, until inflamed by the fire water of the trading and exploiting white man. The most interesting pages for the average

reader should prove those that deal with the personal experiences and sacrifices of the early missionaries, that tell of the courage as well as wit displayed by Bishop Rowe in getting from post to post and of the beautiful and womanly devotion and self-sacrifice of Miss Annie Cragg Farthing.

One is struck with the quiet confidence, yet absence of proud assurance, which characterize this volume. Here is a straight-from-the-shoulder account of what the Episcopal church has accomplished, without any effort to compare it with or disparage the missionary endeavors of other religious bodies. Here and there are accounts of almost overwhelming discouragements, among the chief of which are the various gold rushes, bringing with them their pernicious moral influences, causing towns and centers of population to rise over night, and to disappear as quickly: so that the work of the missionaries in spreading the light of the gospel in places unaccustomed to it, is continually being counteracted by the harm and confusion wrought by the gold-seekers.

The book ends with the strong plea of the author for the stopping of the commercial canning of salmon at the mouth of the Yukon River: salmon being the chief food supply of the natives of the interior of Alaska, as well as of the dogs. Archdeacon Stuck would enlist for this cause the aid and sympathies of all members of the church.

C. W. P.

What A Churchman Ought to Know. By Rev. Frank E. Wilson, Milwaukee, 1921. Morehouse Publishing Co.

A nicely printed, brief, readable little confirmation manual; but quite indefinite in some respects. Of how our Lord comes to us in holy communion, the author says "The Church does not attempt to explain it"; he says nothing about fasting communion, nor does he explain at all what he mentions as "the five minor sacraments."

P. R. F.

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Do Protestants Want Unity?

PERHAPS the most weighty and significant utterance called out by the Lambeth Appeal thus far has been the report of a committee appointed by the Federal Council of the Evangelical Free Churches of England and the National Free Church Council. It is not a formal or authoritative reply to the Lambeth Appeal, as each Church will take its own course and make its own reply. It may be regarded nevertheless as an expression of the present state of mind of a representative body of Protestants on the subject of unity.

The document is long and we may make but the briefest summary of its main contentions. After describing the three stages in any effective movement towards unity,—the spread of a brotherly spirit, a real agreement on vital principles concerning the Church and the Gospel, and a scheme of practical proposals,—the following is laid down as the supreme principle: “The Church is the outcome of the Gospel—hence the importance which has always been attached by evangelical churches to ‘the preaching of the Word’—and the Church thus made by the Gospel must be free.”

They then proceed to examine three important elements in the Lambeth scheme: the recognition of Churches, episcopal ordination as proposed in the scheme, and the spiritual freedom of the Church. They wish to know definitely “whether Anglicanism is prepared to recognize non-episcopal communions as corporate parts of the Church of Christ, and their ministries as ministries of Christ’s Word and Sacraments.” They distinctly assert that they cannot regard any one form of polity as essential in the Church Catholic or in any true part of it, and they cannot therefore agree to submit—even conditionally—to episcopal ordination. By spiritual freedom, they mean that the united Church cannot impose creeds as a test of membership, and cannot be in submission to the state.

In conclusion they suggest as a scheme of practical proposals that the Churches be led into unity of service, and ultimately into corporate unity through interchange of pulpits and inter-communion. “We ask our Anglican brethren, on their part, to welcome and to promote closer spiritual fellowship among the churches, especially through the pulpit, at the Communion Table, and in the work of the Kingdom.”

We welcome this frank statement of principles on behalf of the so-called Free Churches of Great Britain. In our opinion it simplifies immensely the whole problem of reunion. If no one form of polity is essential, if the priesthood is unnecessary, if episcopal ordination is superfluous, if every body of Christians is already a corporate part of the visible Church of Christ, if no creed is necessary as a test of membership in the Church, if the preaching of the Word is the fundamental Christian task and the Church is the outcome of the Gospel, then why not continue to go on as we are? We already have unity if only we be large-minded enough to exchange pulpits and invite everybody to communicate everywhere — and the Church of England will allow itself to be disestablished and disendowed. Why worry about unity? You can have it if you think you have it. Like some new Alice in Wonderland, you can eat your cake and have it too!

Church Life in a Western City

WE have often thought it would be interesting to take a few months off and travel about the country visiting other churches. This is an idle dream however, for we must stay in one place to make our living. The best we can hope for is to see churches in other cities and villages through the eyes of keen observers among our friends.

One of these friends has just reported to us ecclesiastical conditions in a western city:

The Roman Catholics have a Cathedral and a large congregation near where I live. They had a set of priests that looked pretty decent to me as I viewed them in the chancel,—Irish brogue, however, good and strong.

Grace Episcopal Church has no week-day communion services, but has one at 7.30 every Sunday. At 10.30 there is choral Morning Prayer. They glory in Morning Prayer. Dr. N., the rector, is about sixty years old, and preaches flowery and oratorical sermons full of metaphors, similes, and so forth. This morning he addressed the congregation on the Easter offering and said he did not like to appeal to people of their brilliant intellect and exquisite sensibilities for cold cash! I looked around at the physically comfortable and financially complacent congregation and inwardly chuckled. It sounded like "soft soap" to me, especially as he later told the people that they were an almost perfect congregation, but he wished some of them would come out to an evening service occasionally. The choir is mixed—male and female—with excellent, well-trained voices. Morning Prayer seems to be a pleasant and sociable affair. Many come late,—several trailing down the aisle during the prayers just in time for the sermon.

There will be a communion service at 7.30 on Easter day, and a glorious Morning Prayer at 10.30! I thought there would be a late mass on Palm Sunday, but I got left!

I was motoring the other day and saw what looked like a little mission chapel. I find no notices of it in the newspapers, but a colleague thinks it is a little group of "very High Church Episcopalians." I intend to investigate it.

Is it correct to have acolytes in full white vestments with heavy cord girdles at Morning Prayer? Four went ahead of Dr. N. in the procession with much solemnity. . . . There is no confessional at Grace Episcopal, of course. Saturday afternoon before Easter they have a baptismal service for children.

I went to S. Mark's mission chapel. The interior is good—plain buff walls, a simple white altar with tabernacle and a hanging red lamp in the sanctuary. There are stations of the cross—sand-stone—uncolored. There were about sixty people in the congregation this morning. The choir is small and needs practice. The rector is a middle aged man, with simple, sincere manner and intelligent in his sermon-talk. They lack vestments and altar hangings. The flowers were few on the altar. A number of the congregation were elderly people. However, I've settled the question and this chapel is where I go.

There is a little Methodist chapel on the corner of our street. The young preacher is a student in the State University. Tonight the old lady with whom I live—a strong Methodist—invited the preacher to supper. He thinks it strange that anyone of my New England ancestry should turn Episcopal—and High Church at that! He deplores the fact that I go way down town to church instead of coming to his church. He thinks it would be inspirational for me to come to a prayer meeting and tell them about how Aunt Miriam looked and her home life, and what kind of a desk she sat at when she wrote those wonderful old hymns! He says Dr. N. of Grace Episcopal is a “regular fellow,” broad and interested in everybody, and goes to all the college baseball games. The preacher also says he didn’t have time to do evangelist work in Lent, so he’s going to have four revival meetings this week, and Dr. N. is to conduct the one for Thursday evening.

A High Church Movement in Germany

THERE is an interesting movement in Germany which is being carried on by the society known as the High Church Union. This Society, according to its published reports, “aims at the improvement of the Churches of the Reformation in respect to their constitution and worship” and defines the Church as “the visible organ of salvation founded by Christ and the Apostles.” It seems to correspond to the Free Catholic Movement among non-conformists in England.

In the monthly organ of the above mentioned society there is a summary of an address given on “The Essence of the Church” by Pfarrer Stoevensanot, of Trinity Church, Berlin. In this address he maintains that the Reformation conception of the Church unduly exalts the personal aspect of the Biblical conception of the Church, and so weakens the power of the ecclesiastical organism to maintain itself

in conflict with secular education, and effectually to represent holiness in divine worship, as also to direct the souls of individuals, and to inspire the Christian spirit into the mass of the people. The High Church Movement seeks to avoid the faults of the Roman and Reforming Separatist Churches, and thus to strengthen the consciousness of the independence of the Church as a Divine institution; and to render the catholicity of the Church fruitful, by making the best possible use of the treasures of ecclesiastical tradition, by invigorating the tone of the Church, and by transforming the manifestations of the moral life according to the spirit of the Church.

This movement, like the Free Catholic movement in England and elsewhere, indicates that there are many serious-minded Protestants who are seeking to undo some of the lamentable mistakes made by their forefathers at the time of the Reformation.

Reforming the Church Kalendar

IT is an amazing world. The British parliament has before it a bill to make Easter a fixed date! One wonders what business parliament has with a Church festival until one remembers that Easter is probably thought of as a secular holiday rather than as the great commemoration of the Resurrection. Indeed, we had a glimpse of an item somewhere which suggested that it marks the opening of the season for trout, a circumstance which at once explains the movement to any fisherman. But why leave all to the British parliament? Why do not the friends of the measure seek to have it brought before the League of Nations? Or do they fear that the United States Senate would make

a "reservation" on this point—possibly apply the "Monroe doctrine," or avoid an entangling alliance? Of course a plank could be inserted in the platform of one of the great political parties in the next general election, and the presidential candidates might be urged to pledge themselves. What a splendid "reform" issue! While the matter is being adjusted it might be well to put the Ascension on a Sunday, and to consider whether December is altogether desirable for the Nativity—or rather Boxing-Day. There are other matters: saints-days are painfully irregular; a proper regard for the decimal system would remedy the seven-day interval between Sundays and incidentally eliminate some of these inconveniences to business; eleven o'clock might be fixed by statute as the hour for matins instead of its being in constant danger of being "sequestered" by some presumptuous priest, as one good bishop complained. The crowning advantage of all would of course be that we would be less "like the Catholics."

Mr. H. G. Wells and the Bible

MR. H. G. Wells is always interesting and stimulating. Sometime since he discovered or at least proposed a new God. He was very much dissatisfied with what he—quite wrongly—supposed to be the God in Whom Christians believe and Whom they worship, and so he offered for our acceptance a Deity who he felt more truly met our needs. Since then he has written a history of the world or rather of the universe, and later, in a few brief newspaper articles, has made known to us what he conceives to be the truth about Russia. Now, he wants a new Bible, up-to-date and adapted to modern problems. The old book

"held together the fabric of Western civilization," it "has explained the world to the mass of our people" and it has "given them moral standards and a form into which their consciences could work." But it is "no longer a cement" and we need a Bible to restore "a common ground of ideas and interpretations" and to hold together our "increasingly unstable civilization." He suggests that it be drawn up by a committee, and instances as proofs of the practicability of this process *Magna Charta*, the King James Version, and the Book of Common Prayer! He outlines its plan. It is to begin with a universal history, strikingly similar in conception to that which has recently flowed so readily from his own pen. It is to put the world "on a new footing with regard to social and international affairs." It is to deal with sanitation, diet and sex, with property, trade, and labor—in short with those questions of the day which so fill the vision of the average reformer and economist. The questions of eternity, the vision of the supersensual and immaterial, the ideals and motives which lift men above the brutes, the struggle against sin and the longing for holiness, the laws of the spiritual life, our relation to our communion with God, appear to have no place, or at least are not mentioned as having place, in the new Bible! Truly a new Hamlet with the part of the Danish prince omitted! How could anyone so intelligent as Mr. Wells have read the Scriptures and have been so blind to their meaning, have missed so entirely the secret of their message for mankind?

There is another fallacy underlying Mr. Wells' absurd suggestion of a new Bible. He makes the Old Testament first, the New Testament later, the controlling, regulating, inspiring, disciplining, informing power which has created

civilization. Of course he altogether mistakes the history and office of Old Testament and New Testament. They were the products, not the sources, of the mighty life which filled them. Books—whether histories, hymns, laws, letters, or lives—reflect, illustrate, and embody the civic and religious forces of which they are the expression. True, they may make more permanent what might otherwise disappear, and they even have a certain secondary power of their own. But they do not create, they only transmit. They may be the fruits, but they are not the root. Nay, they wither and die apart from the society and institutions from whose soil they have sprung. They may abide as literature, glorious memorials of a splendid past. They furnish models for imitation and enthrall for a moment the imagination, but they only move men so far as they may convey the impulse which brought them into being. This holds regarding the Bible as well as concerning lesser books. It was the Church, whose vigorous, divinely planted, life was expressed and reflected in the writings of her apostles and evangelists, that constituted the real moulding and determining power in forming Christian civilization. As surely as any people frames its laws, builds its houses, and extends its roads, so she wrote her books, developed her worship, and ordered her discipline. Let Mr. Wells read a little more history, and he may yet come to recognize that it was the tremendous driving, energizing, preserving power of the Church which built up a new world on the ruins of the old, and at the same time converted, purified, and sanctified individual souls. If the old Bible has lost its power it is for those who forcibly tore it from the Church whose book it is. It is dead only apart from the living Body to which it belongs. To it and in it, it lives and speaks. No,

a new Bible will not "recement" civilization. Nothing can avail save the warm, living, sustaining force of the great Society, the very Body of the everliving Lord, through which He ever acts to teach and guide and heal.

The Blessed Virgin and Church Unity

FATHER Hughson writes as follows regarding his article which appeared in our April issue: "A distinguished critic has written me that he thinks my quotation from Bishop Hall of Norwich implies the latter's belief in invocation of saints. As I was careful to describe him as militantly 'anti-Roman' and as writing 'with a protestant spirit that is unknown amongst us today,' I cannot think how anyone can conclude from my words that he held such a belief. But however that may be, lest any should be misled, please let me say that the old Bishop of Norwich was totally opposed to any such invocation of saints as that which I was advocating in my article. He would certainly never have used the Hail Mary."

The Life of the Priest

REV. SELDEN PEABODY DELANY, D.D.

1. The Town Parson, by Rev. Peter Green, M.A. Longmans, 1919.
2. Priesthood in Liturgy and Life, by Rev. A. H. Baverstock, M.A. The Faith Press, London, 1917.
3. The Catholic Faith in Practice, by Rev. Francis Underhill. Cope and Fenwick, London, 1919.
4. Pastoral Work and Life Today, by Rt. Rev. J. A. Kempthorne, D.D., Bishop of Lichfield. Longmans, 1919.
5. Pastoral Theology and the Modern World, by Rev. Clement F. Rogers, M.A. Oxford University Press, 1920.
6. The Art of Public Worship, by Rev. Percy Dearmer, D.D. Morehouse Publishing Co., 1919.
7. The Conduct of Public Worship, by Rev. F. H. J. Newton, B.A. Longmans, 1919.
8. The Priestly Vocation, by Rt. Rev. Bernard Ward, Bishop of Brentwood (Roman Catholic). Longmans, 1918 (Westminster Library).
9. Preaching, by Rev. W. B. O'Dowd. Longmans, 1919 (Westminster Library).
10. Le Prêtre, par L'Abbe J. Berthier, M.S. 2 volumes, Institut de la Sainte Famille, Grave, Holland, 1913.
11. Directoire de Vie Sacerdotale, par Monseigneur Gouraud, Evêque de Vannes, Paris. Gabriel Beauchesne, 1920.

It is frequently said that the power and prestige of the Christian ministry have of late years enormously declined, and that the ministry now attracts to itself fewer men of conspicuous ability than it did a generation ago. These charges are undoubtedly in many respects true. A sufficient evidence of their truth is to be discerned in the steadily decreasing number of candidates for the ministry. In 1916 our five Eastern Seminaries had 256 students; to-day they have 179. In 1916 there were 466 candidates and 692 postulants. In 1919 there were 306 candidates and 393 postulants.

There is nothing surprising in these facts. In a materialistic civilization like the one in which we are living the influence of religion necessarily diminishes as the power of materialism develops towards its climax. It does not require any great prophetic insight to perceive that in the nineteenth century and the earlier years of the twentieth the world has increasingly turned away from things spiritual to things material. This tendency has been manifest in every department of life. In education the old ideals of a liberal training in the knowledge of the humanities have been slowly but surely forced out of our schools and colleges by the newer conception of education as a practical preparation for every day living. In architecture we have forgotten how to build structures that are beautiful, in a mad passion for the building of such utilitarian structures as office-buildings, factories and cold-storage warehouses. We attempt cathedrals, but we rarely complete them. In literature we no longer write poetry and prose that will endure through the ages. Instead we write best-sellers, scientific treatises, encyclopedias and hand-books on business efficiency. In art we strive chiefly for tech-

nical accuracy so that our paintings resemble photographic reproductions of things as they are; they are almost totally lacking in the sacramental expression of a spiritual meaning in the mind of the artist.

That men have in this way turned from the spiritual to the material, from the eternal to the temporal, is not the fault of things spiritual and eternal; it is not the fault of God; it is not even the fault of the Church. It is the fault of men.

It is entirely natural that in such a world the young men of conspicuous ability should be drawn into material pursuits: engineering, manufacturing, mining, high finance, and so forth. The young man just emerging from college feels the lure of the prizes for which most other young men of his acquaintance are striving. He has no inclination to join the few poets who are starving in garrets, the artists who are painting futurist pictures, the journalists who are lost in anonymity, the statesmen who are only politicians, the teachers who can barely eke out a living on their meagre salaries, or the clergy who are tolerated but ignored by a pleasure-loving, mammon-worshipping world. Besides, he wants a motor car, an expensive wife, a summer home in the country, good clothes, and clubs. Accordingly he follows the crowd along the broad and easy way that leads to material success.

Nevertheless there are many men in this evil and adulterous generation who have heard the divine call to serve in the ministry of Christ. They have overcome many obstacles, at home and among their friends, and have responded to the call. After years of conscientious service they can honestly say that they have found the ministry worth while. As a profession it has given them all the

power and opportunity that they can use. Indeed they have been conscious of being able to compass but few of the rich opportunities that have been presented to them. The prestige of the ministry may not be what it once was; but prestige after all may be an illusion, the work of a prestidigitator; it can never be an ideal of the follower of the Crucified. They cannot see why the ministry should be any the less attractive today than it ever was,—except financially, and that does not greatly trouble them. Most of them would not hesitate to say to those young men who think they have heard God's call to this kind of life, that the ministry is immensely attractive as a profession and it does bring genuine joy to all who are sincerely in earnest in their work, because in manifold ways it employs all their energies for the glory of God and the redemption of men.

Let us then consider some of the functions of the Christian priesthood, and see whether they are sufficiently vital and necessary to attract virile, red-blooded, broad-shouldered men. There is of course a widespread notion that a clergyman has nothing to do but prepare one or two sermons a week and conduct religious services on Sunday. There are undoubtedly some clergy who do little more than this; but then there are discreditable members of every profession and occupation. Ideally, however, the Christian ministry demands all of a man's time and energy for at least five distinct kinds of work: prayer, study, preaching, pastoral work, and leadership.

I.

Prayer

The work of prayer is the first and most necessary work of a priest, because that is the work that is directed toward

God; and it is from God that all grace must come, both for himself and for others, if his ministry is to be effective. If God is what the Christian religion proclaims Him to be, then it would be folly for His ministers to assign to prayer anything less than the first place in their lives. Just as the nursing mother must take abundant nourishment, so the clergy must always take time to pray. The official services of the Church, the daily mass and offices, together with their private prayers and meditation, should comprise the most essential part of the day's work. These would ordinarily require from two to three hours a day spent in prayer. I do not need to argue here for the daily celebration of the Eucharist. I am assuming that every priest who loves our Lord will want to come into His presence at the beginning of every day, and plead the Holy Sacrifice on behalf of his people and the work that he is trying to do among them. It is easily possible for any priest to arrange a daily mass if he wants to. He can always find a half-dozen faithful boys, each of whom could serve one day every week; and that would give him his congregation.

It is in prayer that we gain true wisdom, the knowledge possessed by the saints, and the love of our Saviour. A word from the mouth of a priest who truly loves God will produce more fruit than a thousand wise and beautiful discourses from those who love Him not. The Apostles wisely gave over to the deacons the serving of tables,—including most of what we should call today the work of social service,—in order that they might give themselves continually to prayer and the ministry of the Word.

Mental prayer or meditation is especially necessary in the daily life of the priest. Fenelon once said that "not impiety nor the spirit of independence, nor vice, but lack

of reflection" was the cause of most of the evils that come upon society. If the intelligence is not thoroughly penetrated by the truth, the will cannot be impelled, nor the heart guided, on the way to Heaven. It is fatal to allow ourselves to be led by the imagination, which is always prone to evil. Moreover the truths of the Faith are to those who do not meditate upon them like gold unmined, a sword undrawn, or a letter unopened. It has been the testimony of all those who have given it a long and serious trial that meditation is one of the most efficacious means of avoiding sin, of becoming acquainted with one's faults, and of gaining the power to practice virtue. An eminent saint once said that other exercises of devotion may co-exist with sin, but not mental prayer; either we abandon mental prayer, or we abandon sin.

Prayerfulness is the road to godliness. A man of God must be a man of prayer. Godliness, or piety, is the primary requisite in the life of the Christian minister or priest. Mere knowledge can never take the place of piety. Some one has said, "Knowledge without piety is like a sword in the hands of a child; it can only do harm without doing good to anyone." It has also been said that "the world is converted by saints, and not by wise men." St. Ignatius Loyola, speaking very imperfectly in the Italian tongue, preached at Rome with such fervor and simplicity that his hearers hastened to confess themselves in tears. On the other hand certain orators of profound knowledge and brilliant speech have never effected a conversion. Souls are converted and sanctified only by pious and prayerful priests. Piety cannot be sustained except by the faithful keeping of a rule of daily prayer and meditation. No lamp

can burn without oil and no priest can live a pious and godly life without regular and systematic prayer.

II

Study

Study is also a prime necessity in the equipment of the minister of God. Only men who can take time to read and think are fit to be the spiritual leaders and teachers of the people. "The priest's lips should keep knowledge." St. John Chrysostom said, "A priest may, by his example, maintain the good in the way of holiness; but he cannot lead the ignorant to the way of knowledge." St. Leo the Great said, "Ignorance is hardly tolerable in a layman, it deserves neither excuse nor pardon in a priest." Many a sad experience on the part of faithful souls has demonstrated the lamentable consequences of ignorance in a confessor or preacher. St. Alphonsus Liguori goes so far as to say that the priest is in a state of damnation who without sufficient knowledge exposes himself to hear confessions.

In the designs of God the ministers of the Church are to be depositories of His truth, the interpreters of His laws, and the dispensers of His grace. They can fulfil none of these functions without knowledge. The clergy who are ignorant know neither the natural and philosophical truths, which require deep study for their mastery; nor the Christian truths, for their theology has been either poorly acquired or entirely forgotten. They do not know their Bibles, therefore they can interpret neither the ancient law nor the new law of Christ. They cannot dispense God's grace if they know neither the diseases of men's souls, nor the proper remedies to be administered for their cure.

As a minimum of intellectual attainment the ministers of the Church should know the science of priestcraft. In other words, they should be so thoroughly equipped in the science of morals that they can hear confessions and give the necessary moral or spiritual advice; they ought to be able to teach the faithful the things which a Christian ought to know and believe for his soul's health; and they should be well-versed in the laws and canonical requirements of the Church. In addition to this minimum requirement it is desirable that the clergy should have an intimate knowledge of the Bible, the history of the Church, liturgics, to say nothing of the principles of logic, philosophy, social psychology, economics, and sociology. They should also have at least a speaking acquaintance with the classics and the masterpieces of modern literature as well as being familiar with the main tendencies of contemporary thought. Profane sciences may sometimes have a real utility, but ordinarily it would be absurd for a priest to give the main part of his time to their study. One would hardly select a doctor because he was well-versed in literature. Neither would one seek out a confessor because he was a brilliant botanist or astronomer.

What a life the priest leads who does not study! Either he passes his time entirely in the works of the ministry, in which case he is always with others and never alone; or he lives in idleness. In the former case one must pity the souls of those who are nourished by one who never takes nourishment himself. What anaemia threatens them! In the latter case what will the poor priest do to while away his time? One meets him everywhere, a scandal to all who see him. Or he bores himself in solitude with nothing to do. Even

when he seeks consolations in the outside world, they are onerous and gloomy to him, for he can never forget that he was not made a priest in order that he might lead an idle self-indulgent life. What perils meet him on the way! It is almost impossible for such a priest to keep within the bounds of decency.

Study, on the other hand, saves him from useless visits and idle meanderings. It removes him from the corrupting society of the world. It prevents him from wasting his time and debasing his manhood in frivolous amusements. It conserves the sacerdotal spirit of recollectedness and retreat. It furnishes the mind, nourishes the heart, renders easier concentration in prayer, and enables him to exercise all the functions of his ministry with fruitfulness. Study gives to a man the highest consolations of earth, next to the consolations of piety. The happiness is not of the senses, but of the intellect and heart. A studious priest never finds time hanging heavily on his hands. The day is always too short for him. He knows not the meaning of loneliness. In fact his main difficulty in life is that he can never find time enough for the study he has laid out for himself. He has so much knowledge to acquire, and the duties of the ministry leave him so little time.

It was wise advice, with a strangely modern sound, which St. Paul gave to Timothy. "Give attendance to reading, to exhortation, to doctrine. Meditate on these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine, continue in them, for in doing this thou shalt both save thyself and those that hear thee."

III

Preaching

It is a tremendous responsibility to stand before a congregation Sunday after Sunday for the purpose of preaching a sermon. No other public speaker is listened to with such quiet reverence and such rapt attention. Whether we think of the sermon as the central feature of Christian worship, as Protestants do, or merely as an interlude in the act of worship, as Catholics do, we must admit that the sermon is immensely important in either case. Here are numbers of faithful gathered together in the presence of God, engaged in one of the most solemn acts, who are looking up to the preacher for inspiration, for comfort, for instruction, and for the solution of life's difficulties. Has he a message adequate to meet their needs? Does he know how to deliver it effectively? Is his life such as to give insistence and reality and force to his message? It must be confessed that many preachers, if they spoke the truth, would be compelled to answer all of these questions in the negative. St. Alphonsus Liguori once said: "If all the preachers and all the confessors would fulfil their obligations as they ought, all the world would be sanctified. Bad preachers and bad confessors ruin the world; and by bad I mean those who do not properly perform their duties."

The Blessed John of Avila, when consulted as to the best means of preaching with fruitfulness, replied, "I know of no better means than to love our Saviour much." That is undoubtedly the primary requisite. To set on fire the hearts of others one must be a burning coal. The tongue speaks only to the ears of the hearers; it is the heart that speaks to their hearts. *Cor ad cor loquitur*. Christian

piety ought to shine forth through the daily living of the priest; and therefore his daily life ought never to contradict his teaching nor have anything of a secular or worldly character about it. That is one reason why it is well always to dress as priests. We need to remind ourselves constantly that we are the ministers of Christ, and stewards of the mysteries of God. Pere Le Jeune, in teaching young men how to preach, said, "My first advice is to pray fervently to God." St. Francis of Assisi ordinarily prepared his sermons on his knees before a crucifix. Once when he was to preach before the Pope, he prepared himself by long study, and he failed utterly. The next time he was called upon to appear before the Pope he reverted to his usual method and made a deep impression. On commenting on his experience he said characteristically: "It was Francis who spoke the first time; it was our Saviour who spoke the second time."

Eloquence has been defined as the art of pleasing, instructing, and moving one's hearers by the spoken word. Let us consider these three elements in turn.

Ought a preacher to seek to please his congregation? Surely not in the sense of satisfying "itching ears." He may however seek to please in the sense of giving pleasure by teaching his people in the way that leads to heaven and eternal life. To this end he should study all the legitimate arts of sacred oratory.

If we are really to edify and instruct our people we should preach a doctrine which is within the reach of all; we should preach saving truths that are strong and powerful, capable of inspiring a horror of vice, the love of virtue, the fear of hell, the desire of heaven, and a sincere love of God and our Saviour. It would seem clear that the creed

and the decalogue, the precepts of the Church and the sacraments, the virtues and the vices, the proper duties belonging to different classes of persons, the last things, and other similar eternal truths, ought to form the ordinary matter of sacred preaching. These very grave subjects are shamefully neglected today by many of our preachers, "who seek their own, not the things which are Jesus Christ's." They know well that it is not such subjects which will gain them the popularity they desire; therefore they leave them on one side, or refer to them only in Lent or other solemn occasions. They substitute for them other subjects which will tend to seduce the spirit or the imagination instead of acting on the will and reforming the morals of their people. Religious errors among people of the Church generally have their root in the passions of the heart rather than in errors of the mind. "The fool has said in his heart"—not in his mind—"there is no God."

Not only must the preacher give much attention to instruction in the fundamental truths of the Catholic faith, but he should also seek to move the hearts of his hearers. His primary concern should be to make them good rather than wise. It is incumbent upon us to warm and stir the emotions of our people so that they will determine to renounce sinful habits, and attach themselves to God. The conclusion of each point of our sermons and the peroration should be practical, animated, lively and pressing. To this end our language must be simple. A saintly preacher has said, "If the poorest people do not comprehend me, what good is it to call them to church? I will have to render an account of everything else,—why not of my sermons? It is well to have in mind the profit some humble workingman or woman

is to derive from one's preaching. It may be the one sermon in the year for them; why not try to save them?" We should beware particularly of sonorous and high-sounding words about progress, the welfare of the nation, the conclusions of modern science, and so forth, thereby neglecting the saving truths of religion.

Even when by the gentleness, the charm, or the variety of our preaching we succeed in interesting, instructing, or moving the hearts of our people, we should see to it that we come down from the pulpit in time. St. Francis de Sales, who was not only a most effective preacher, but a man of sound commonsense, said: "Believe me it is by long experience that I am led to say this: the more you say the less they will retain, and the less you say the more they will profit. You extinguish the lamps when you put in too much oil. Mediocre preachers are acceptable provided they are brief; and excellent preachers are not acceptable when they are too long. No quality in a preacher is more odious than tediousness."

After preaching it is well to apply oneself incontinently to humble oneself before God for the faults one has committed. Afterwards the preacher should read a book or employ himself in some way to avoid the satisfaction which may fill his soul when he imagines he has done well, or the inward sadness when he fears he has not been successful. It is better still to pray to God insistently that by His grace the seeds of salvation one has sown in the souls of the hearers may take root and bring forth fruit abundantly.

IV.

Pastoral Work

One of the most important qualities in a priest is zeal

for the salvation of souls. It is undeniable that the priesthood was established primarily for this purpose. All the other sacraments have for their end the salvation of those who receive them. The sacrament of Holy Orders presupposes sanctity in him who receives it; but its principal end is to render the subject apt and fit to occupy himself with the salvation of others.

We are co-workers with God, and the work of God with which we are primarily concerned is the salvation of souls. Someone has said, "It is a greater work to make a saint out of a sinner than to create heaven and earth." God has not called us to aid Him in His work of creation but He has called us to aid Him in His work of redemption. He has willed that priests should be the saviours of men. Our Lord said to His Apostles, "I will make you to become fishers of men." He expects to find in His priests not merely the ardor of the fisherman but also his patience. Indeed we should aim to be like hunters, to pursue sinners with the same avidity that they display in pursuing game. God has called us to be laborers in His vineyard, and therefore He expects us to bring forth fruit. Our Lord made this extraordinary declaration to the first ministers of the Church, "As my Father hath sent me, so send I you." The Father sent His Son that the world might be saved through Him, and at what a price! He sent Him also to be the Physician of souls. For these same purposes we have been called to the sacred order of priesthood. We are often called by the name of "Father." It is well that we should be so called for it reminds us of our high calling to be the father of all our people. St. Vincent de Paul exhorted the women who were tempted to renounce the foundlings they had adopted

with these words, "Their salvation is in your hands. If you attend to them they will live, if you cease to be their mothers they will die." How much more is this true in regard to the priests and the souls that have been committed to their care.

The characteristic virtue of the priesthood should be a burning zeal to promote the glory of God and the salvation of our fellow-men. We boast of being in the line of apostolic succession. Are we indeed worthy to be the successors of the apostles if we are not heirs of their apostolic spirit? Can our heroism in the labors of our ministry be compared to theirs?

St. Alphonsus Liguori once said: "It will not do to say, I am a simple priest, I have no charge of souls. I ought only to be occupied with myself. No, every priest is obliged to apply himself with all his power to the salvation of souls. Idleness in priests is a terrible crime." The priest who, able to work for the salvation of souls, does not do it, is like the man who buried his talent in the earth; and he cannot escape condemnation when he stands before God.

St. John Chrysostom went so far as to say: "I do not speak rashly when I say that I do not think many priests will be saved. Many more will perish,—not from scandalous practices, but from lack of zeal. That is sufficient to damn a priest." The shepherd is not innocent because he does no harm. The pastor is obliged to banish and drive away from his flock all erroneous doctrine, to extirpate disorders, such as the desertion of the sacraments or the profanation of Sunday, to seek those who go astray, to instruct the ignorant. "Woe to the shepherds who feed themselves! Should not the shepherds feed the flocks?"

We need have no fear, if we apply ourselves diligently to our task, that our ministry will be without fruit. God has promised, "My word shall not return unto me void." When we speak God's word to men it is always accompanied by a gift of grace, whether they will hear or whether they will forbear. This is proven abundantly by history. The apostles' preaching had marvelous effects, through obstacles were not lacking. So it has been with apostolic men through all ages. What marvels of grace have they not performed! What miracles may be accomplished today in an indifferent parish by a holy priest! We recall the miracle of the reviving of the dead man's body that was placed by chance near the body of Elisha. So it is with an indifferent people who are brought in contact with a holy priest, who is sent by God, and is indeed dead to self, to the world and all its hopes.

Why should not all of us be priests and pastors of apostolic zeal? We have the same means at our disposal that they had: prayer, the sacraments, meditation, God's Word. Moreover we have more books to study, more good examples to follow. What is the difficulty, why should we differ from them? Is not the trouble in many cases that we are not simple-hearted enough, that we are not wholly concentrated on the one aim of being good priests? We are thinking too much of our own ambitious designs, or we are too eager for pleasure, or we have allowed ourselves to sink into idleness and self-indulgence.

Think of the favors of God which are bestowed upon the zealous priest both in this world and in the next. During this life we are assured of His love. "I love those who love me." We remember our Lord's words to St. Peter, "lovest thou me? Feed my sheep." What joy we are able

to give to the Good Shepherd when we go after the lost sheep! St. Teresa envied the evangelist more than the martyrs, for as she said, those who labor for the salvation of sinners procure so much glory for God. A good pastor must make every sacrifice. A pastor who wishes to procure for himself all sorts of comforts and takes all kinds of precautions for the preservation of his bodily health can never properly fulfil his ministry. It has been a rule with many apostolic men of zeal that a priest should not take to his bed until after three attacks of fever. Think what glory the priest gives God by the children whom he keeps pure through the frequenting of the sacraments, the young people whom he directs to the priesthood and the religious life and the practice of virginity, and the souls whom he leads to the ways of eternal life.

God's favors continue even in the moment of death. Death is full of sweetness for the priest who has used his life for God. The souls a priest has sent to heaven will intercede for him at the hour of his death. St. Ignatius said that if he had his choice between going to heaven at once or remaining on earth to labor for the salvation of souls he would choose the latter. "Is God a tyrant? In seeing me risk my salvation to win souls for Him, would He wish to send me to hell?"

God's favors continue in the life hereafter in the glory of Heaven. If he who gives a cup of cold water shall not lose his reward, what of those who feed the starving with the divine Word. It frequently causes much effort and difficulty to exercise zeal; but we have the divine promise that "they that go forth with weeping sowing good seed, shall doubtless come again with joy bringing their sheaves with them." Our efforts may now appear to be sterile.

Never mind, we shall be rewarded in God's good time according to our labor, not according to our successes.

Courage, confidence, hard work,—those are the qualities that are required in a priest. God's glory and the salvation of souls should be our only aim. We should not allow ourselves to think of the personal qualities of people with whom we are working, nor of their interest as sociological cases. As immortal souls all men are interesting. Let our zeal be broad and generous so that it may embrace all sinners; the children as well as the parents; and the parents as well as the children. It is a pitiful spectacle to see a priest spending his whole time over a few devout souls. We must try to be assiduous in the confessional, in visiting the sick, in correcting sinners,—ignoring their rebuffs,—in preaching well-prepared sermons, in prayerful conversation with all whom we meet, in good example, in prayer. Old age is no excuse for negligence in a priest, much less middle age, with its temptations to sloth and lukewarmness.

The chief requisite for effective pastoral work is that the priest himself be living in daily vital union with his Saviour. Only thus can his soul be assuredly and constantly the vehicle of the Holy Spirit; and if the Holy Spirit is not abiding in the priest there is no especial point in his coming in contact with men and women either for pastoral work or for any other kind of work. Of course his sacramental ministrations do not depend upon his moral or spiritual condition; but his pastoral ministrations do. Only in so far as he is in mystical union with Christ can his contact with the souls of men be helpful and fruitful.

Broadly speaking there are two ways of fulfilling our pastoral duties towards the people who are committed to our charge: either we must go after them or they must come to us.

The priest is under obligations to visit the sick and the dying as well as to seek out all those who are growing careless and those who are living in mortal sin. Like our Lord we have come to seek and to save that which is lost. It is not necessary that we should make pastoral calls on all of the members of our congregation, but it is necessary that we should call on those who are in special need of our help. If the priest is to make any systematic visitation of his parish, especially if the parish be a very large one, it would be well to devote his attention especially to becoming thoroughly acquainted with the men. This need not be only by looking them up in their homes; one may invite them to luncheon or go to see them in their places of business. If the men of the parish are thoroughly canvassed and made to feel that the priest has a real interest in their spiritual welfare, there will not be any difficulty in getting the women interested too. Theoretically the man is the head of the family, and presumably the wife and daughters will be interested in the Church if he is coming to the services regularly and faithfully. There are of course certain unattached females that must be dealt with separately, particularly old ladies. The priest should not neglect the old ladies of his parish. They more than anyone else would appreciate a call from him. To be sure they are not always interesting; but they have souls and their spiritual needs are real. The priest should certainly be on his guard in his pastoral relationships with all

women under fifty and with young girls. He must especially avoid any unusual degree of intimacy with them. The more impersonal and detached he is in his dealing with them, the better it will be for him and for them.

The other way in which we may fulfil our pastoral duties is by making it possible for people to come to see us. This should almost invariably be in the church. Whether they come for confession or merely to ask for counsel or advice, it is far better to receive them in the place where the atmosphere is especially conducive to conversation on spiritual matters. Some men, of course, must be received in one's study where they can be given an opportunity to smoke, as there are apparently many men who cannot talk freely or without embarrassment unless they are under the spell of nicotine. It will be found however that even hard-headed business men often welcome the opportunity to confer with a priest on strictly spiritual matters in the midst of sacred surroundings. A priest should therefore have special hours at which he is to be unfailingly found in his church. If it were known to his people that he would be in his church on every Saturday from 4 to 6 in the afternoon and 7.30 to 9 in the evening, many people would get into the habit of coming there to see him about their spiritual difficulties or to confess their sins. We should make it as easy as possible for people to find us for these purposes and not require them to make special appointments. The troubled sinner may easily come and unburden his soul when he knows that a priest is in the church at a specified time, whereas if he were compelled to ask for an appointment he would put off making his confession for many months.

In addition to these two ways of coming in personal contact with our people there is a third way which should not be neglected, namely the gathering together of a few devout or especially interested people for classes of instruction, Bible classes, or meditation. This is particularly true of candidates for confirmation. There is no more important time in people's lives, spiritually speaking, than the time when they are preparing for confirmation. The priest has here a rare opportunity to lay foundations and build up human souls in the fear and nurture of the Lord. Classes of instruction, important as they are, are not enough. The priest should aim to secure a number of personal conferences with the individuals in the class so that he may instruct them in the things which they especially need to know. If one has to fill a great many bottles with water, it can be done more effectively by taking each one individually and pouring the water in, than by throwing a stream of water on all of them collectively.

V

Leadership.

We hear a good deal in these times about the eight hour day. I wonder how many of the clergy are working on the basis of an eight hour day. We certainly ought to give at least two hours a day to prayer; two hours to study; two hours to the preparation of sermons, instructions, and other kinds of writing, and two hours to pastoral work. An eight hour day of this kind, together with many other duties that must be attended to, will not leave much time for any kind of leadership. Undoubtedly the things which we have been thus far talking about must come first in the priest's life. Unless he is a man of

prayer and an earnest student and a vigorous preacher and a zealous pastor, his leadership is not likely to be in demand in any field of human activity. On the other hand if he is faithful in fulfilling these essential functions of the ministry he will be in constant demand as a guide and counsellor, not to say leader, in all sorts of ecclesiastical, social, political and civic activities. Moreover unless he is very watchful, burdens will be imposed upon him which ought rightly to be assumed by the laity. There is no reason, for example, why a priest should serve on a draft board, or buy the coal for a town in war time; or be a general man-of-all-work in times of peace.

There are however, real demands of leadership which he must consider. He must somehow find time for the wider interests beyond the narrow confines of parochialism. The Church is the light of the world. It must therefore illuminate and guide and strengthen all such movements of the time as are the result of Christian teaching and a gradual formation of society by Christian principles. The Church ought to help people give expression in social and civic life to their Christian aspirations, and also supply the moral and spiritual dynamic which will enable them to carry such work through to a successful end. This of course is not peculiarly the work of the clergy. The whole body of the Church must do its part; but people are quite right in expecting the officers of the Church to lead the way. There have been times in the past when the Church has lamentably failed to let her light shine before men. It is said, for example, that after the war of 1870 the Church in France was unable to do anything more than to offer certain new devotions to the faithful. A God-given oppor-

tunity had come to the Church to inspire and strengthen a sorely stricken nation, and the Church knew not the day of its visitation. The same thing has happened in many countries today after the world-wide cataclysm from which we have not yet entirely emerged.

There are certain ecclesiastical movements which ought to enlist our interest and may rightly claim our leadership. There is first of all of course the movement to convert the heathen nations of the world to the Christian faith; there is also the movement to build up a system of Christian education in a land where children are being brought up in the public schools without any knowledge of religion; and finally there is the movement towards Christian unity in all its various phases, which cannot but appeal to those who have the mind of Christ.

There are also other movements of a less ecclesiastical character which are yet distinctly in accord with the religion of the Incarnation. There is for example the movement towards international brotherhood which is expressing itself at present in the efforts to form a really effective association of nations. It is difficult to understand how any Christian can hold aloof from such a movement, much less oppose it, when he realizes that it is only through the establishment of some such international agreement that disastrous wars can be avoided in the future. Then in our own nation there is the movement, which has already enlisted the sympathy of many men of good-will, towards a better social order, to be based on justice and fellowship among men. This would involve the recommendation of some such principles as these:

A maximum legal working day of eight hours with strict regulation of over time and night work.

Effective measures to insure reasonable security of livelihood by guarding against and mitigating the effects of unemployment.

Reasonable holidays with pay for wage earners.

A comprehensive scheme of housing reform, in the carrying out of which women should have an effective voice.

The amelioration of the conditions of rural life.

The bad industrial conditions which have had so cramping and chilling an effect, not only on educational progress but also on the development of the spiritual life, ought to be corrected as soon as possible.

No priest can remain insensible to conditions of social injustice and oppression which condemn many of our fellow human beings to a subsistence less than human. Especially today, when we are threatened by a world-wide Bolshevik revolution, the priests of the Church ought to do all in their power to bring about a social order based on Christian principles and thereby make such a revolution unnecessary and impossible.

There have been in England notable leaders among the clergy who have never tired of preaching on the social implications of the Gospel. Such prophets as Maurice, Kingsley, Westcott, Scott-Holland, Dr. Charles Gore, and Dr. William Temple, have done much to awaken the English people to a realization of their social sins and to bring about a better order of things. We have had too few men of this stamp among our clergy in America.

It is well to bear in mind that no one priest can do everything. It would be better for each one of us to take

some one field and inform himself so that he may become an expert leader in that particular field. Therefore in addition to our obligations as parish priests we should each one of us be doing something either in the way of intelligent leadership, or obedient cooperation with those who are wiser than we, in the mission work of the Church, or in the field of Christian education, or in movements towards Christian unity, or in the promotion of international brotherhood, or the establishment of a better social and industrial order at home.

In entering upon any work of leadership we must be constantly on our guard lest we become so absorbed in the affairs of the world that the keenness of our spiritual enthusiasm becomes dulled and we fail to fulfil our vocation as priests. It will perhaps help us to view things in their right proportions if we keep in mind the distinction between the Church as the body of Christ, and the members of the Church as citizens of the state. The Church as a body has nothing whatever to do with the state. She belongs to another order of things entirely, an order that is spiritual and other-worldly and eternal. The members of the Church, however, in their capacity as citizens of the state, must of course, according to their opportunity, strive for the adoption of Christian ideals in government, in legislation, in commerce, in industrial affairs, and in social life. We must however never allow ourselves to forget that our true home is not here. We must not set our hearts on this fleeting and transitory world. We are merely pilgrims and strangers on the earth, and as we go on our way towards the heavenly country we must act in every relationship of life on Christian and other-worldly

principles. When we cast our vote, when we serve in the army, when we conduct business operations, when we mingle among men and women in their pleasures and recreations, we must be different from people of the world. They are governed by principles of expediency and advantage and material prosperity. We should be men whose gaze is fixed on the land of far distances, whose hearts are in Heaven, and who are laying up treasure in a Kingdom that is not of this world.

Letters of a Modern Mystic

I.

MY dear L—,

This letter is by way of keeping my promise to write you now and then something of my experience of the Prayer-life. Perhaps before proceeding to describe the experience which has brought so much to me, and which I hope by God's grace may bring some good gifts to others, it would be well to summarize briefly the meaning of the experience and the nature of the goal to which it has led, as helping to make plain the point, and heighten the significance of the details of the experience as they are told.

Let me say at the outset that this summary follows the lines laid down by all the great mediæval mystics and saints in their characterizations of the supreme Christian experience. One might easily think, perhaps, that I was plagiarizing. I do not question that the writings of those old mystics have helped me to formulate my experience in words. But the point is that the experience is one. Al-

most without exception I have had individual experience of some fact or phase of mysticism before I had any understanding of what the mystics were saying about that particular fact or phase. There is a school of modern thinkers who would insist that my reading of the mystics induced the repetition of their experience in me. That is not the case. Doubtless there is guidance and help from reading the mystics. But the experience follows out an organic law of its own—as every one who passes through it positively knows. It can by no means be induced nor manufactured; it is a living thing, maturing to its own inevitable consummation. Whence the great wonder and joy of discovering the one supreme experience in all the great men and women of Christ.

There are three stages in the Prayer-life. Each stage has its own effect upon that which is basic in our nature, where all our problems center; the effect of prayer at each stage being vastly greater, speedier, more thorough than in the stage preceding.

The basic in our nature which prayer affects is the will—or, in terms of the old New England theology, “the affections.” For our will is but the going-forth, the utterance, of our desires. Our loves, affections, desires, are that towards which our will goes forth: and the fundamental work needed in our nature is that complete renovating and elevating and universalizing of our affections whereby our wills shall move wholly and only in deep response and utter harmony with the will of God. This is called “sanctification,” and is the solution of human problems; so that Jesus said, “Thou shalt love the Lord thy God with all thy heart—and soul—and mind—and

strength: this is the first and great commandment." That our love and desire should be wholly and with all our being set on what God is and what God wills is the ultimate human need, the solution of human problems. Sanctification is the experience also that opens the windows of the soul for the shining in of truth; so that from this experience for the first time we fully know and understand. As Jesus said again, "He that willeth to do His will shall know of the teachings."

This profound work in the will that is sanctification, with its fruit in the knowledge of the truth and the solution of our problems—with, also, its strange gift of power—is wrought by prayer. And in prayer, as I have said, there are three stages. To be sure, most people experience the prayer-life not at all, do not enter upon even the first of these stages. Of those who truly pray, with whom prayer is a habit, far the greater part never pass out of the first stage.

It is the stage of feeling, in which emotion constitutes the predominant prayer-element. The "sense of God's presence," the experience of "blessing," the inward warmth and glow considered to be God's gracious evidencing of His favor, yes, often taken to be His assurance that He hears and will answer, this inward delight and gratification, the soul's immediate "joy in the Lord," is, in this primary beginner's stage, counted the chief element in prayer. I want to finish consideration of this stage right here, before mentioning the other stages, as there is little to be said about it save that one should leave it behind forthwith.

Nothing is more changeable, evanescent, dependent upon adventitious circumstances, than our feelings. Then

how insecure and superficial must be the religious life that discovers God and the evidence of His presence and favor chiefly in them! In fact, of course, the relation of our infinite Father and of His presence and love to our lives is absolutely independent of our feelings; though, *per contra*, our feelings will be found to depend absolutely upon the depth of our knowledge of God, of His reality, presence, and love. Moreover, as the great saints take greatest pains to emphasize, to love God and pray to Him for the sake of delightful inward feelings is no more truly loving God than if we "loved" Him and "prayed" to Him for the pleasure we received from worldly prosperity or power or fame.

Of course these inward feelings do help the beginner in prayer to make a beginning, they afford the immediate encouragement which enables him to try again; but to make them the end and aim and justification of prayer, as so many do, is to blight and pervert prayer at the start, and turn it aside from any worthy development and fruition; though it has, of course, some fruit in that these "spiritual" desires can and do in a measure supplant more grossly selfish and earthly desires, and, in that little degree, do train the will to responsiveness and harmony towards God.

The second stage of prayer may perhaps best be termed that of "Meditation." It consists in voluntarily focussing the attention upon the thought of God in any one of the infinitely varied aspects of that thought as given substance and shape by the Incarnation in Jesus Christ, and drilling the mind in such concentrated attention until it becomes possible to organize the entire field of consciousness about God as its center. This stage of the prayer-life pro-

ceeds wholly independently of the feelings, conditioned only by our powers of rational thought and volitional attention. The effect of this practice upon the will and desires is immediately marked; it shortly produces results which, in the earlier prayer stage, one may have striven for, for years in vain, particularly after one comes to the point where consciousness "crystallizes" now and again about the thought of God. My next letter will tell in detail just what this special state of consciousness is.

The practice of meditation persisted in, made a habit, becomes that without which one cannot live, and so carried on further and further, leads at last—probably after years—to the third stage, which the old mystics called "Contemplation." To people of today, "contemplation" means practically the same thing as "meditation." But the two stages of the prayer-life that the terms indicate are absolutely different. The third stage leaves thought behind, just as the second stage leaves feeling behind; for it is an immediate perception of God by the soul that carries one beyond the point that thought can reach. And while the experiences that come in "meditation" wait upon voluntary attention, the experience that forms the heart and core of "contemplation" is purely a gift utterly beyond human willing as it is beyond human thought.

Led through dark waters and great agony of inward dying, one awakens on a day to the perception of infinite Love—an absolute knowledge, a given fact, the present and eternal Reality: and from the knowledge of that Reality whose name and nature are Love, mind and soul, consciousness and will, are parted nevermore. Then begins a new life, a new world; because then one is taken possession

of by Love, and loves Love with all the heart and soul and mind and strength. Through this new oneness with universal Love one is made "free indeed," life's problems are solved, a new power works in one's life, a new harmony is revealed day by day, Love abides with one as the supreme and infinite actuality. Into that knowledge of Love one withdraws at any moment, under whatever stress, amidst whatever confusion, and is at peace, is then at one with God.

I am sorry to have written at such length without coming down to practical details that may bring you present help; but perhaps I may have said a little to make the long, hard, blessed way of the prayer-life seem worth while. It is supremely worth while. I want you to know it—to prove it in experience.

Faithfully yours,

H.

Come Now Let Us Reason Together

REV. ROBERT LEONARD TUCKER, Ph.D.

OF historic importance is the statement on Christian Unity recently made by the assemblage called together by the Archbishop of Canterbury at Lambeth and the discussion provoked among Nonconformists on the one hand, and Churchmen on the other, gives fulsome testimony to the seriousness with which the proposal is being received. Probably no body of Christians without the Established Church gives closer scrutiny to the terms and ideals underlying this proposal than the various bodies of Methodists, as is evidenced by such thoughtful communications

as that made by Bishop Luther B. Wilson of the Methodist Episcopal Church in a late issue of *The Churchman*. Since this frank and friendly state of mind prevails, it would seem that an investigation of those historical causes which brought about an ultimate separation between the Church of England and the Methodists might be pertinent, and that following such an endeavor, the question might be suggested: Do the original causes for this separation still prevail and are there any fundamental reasons why these two bodies should remain apart? Such is the purpose of this paper.

One cannot consider the movements within the Church of England in the eighteenth century or deal with the separatist movement that reached its high-water mark in this epoch without taking into account Mr. John Wesley—scholar, organizer and churchman. In reviewing the activity and faith of this man which relates to the widening of the gulf betwixt the Methodists and the Established Church, one must avoid committing the fallacy of concluding that if the causes of original dividing within the Church be known, remedies for overcoming this disunity can necessarily be prescribed with any certainty. The causes of ancient divisions are frequently no longer those same causes which at present work such havoc in the universal Church. It must be confessed, however, that an understanding of the beginnings of any historical process can aid one in seeing more clearly the direction of its development and its present significance. A resumé of the past ought, therefore, to give us a better knowledge of the present status of the Established Church and of Methodism together with their relationship—if there be any—toward each other.

Mr. Wesley was a unique combination of a mystic, a practical man of affairs, and an idealist. As an idealist he looked upon the religious decadence of his day with an emotion akin to that of violent disapproval. "What is the present characteristic of the English nation?" he asked. "It is ungodliness. Ungodliness is our universal, our constant, our peculiar characteristic." He felt that "heathen morality" was the characteristic trait of his day and hesitated not at all to chastise both the Church and the clergy for the low standards which prevailed. Undoubtedly all was not well with the Church when those loving her most dearly agreed as early as 1713 with Bishop Burnet who boldly declared: "I see imminent ruin hanging over the Church, and by consequence over the whole Reformation. The outward state of things is black enough, God knows; but that which heightens my fears rises chiefly from the inward state into which we are unhappily fallen." And still one feels that the ideals of Mr. Wesley parted company with sound judgment when he described the clergy as, "dull, heavy, blockish ministers; men of no life, no spirit, no readiness of thought; who are consequently the jest of every pert fool, every lively, airy coxcomb they meet." Though the moral and religious standards of the Establishment were not as high as might have been desired; nevertheless the presence of such personalities as the venerable Bishop Porteus and the solemn Secker, Archbishop of Canterbury, demonstrated that affairs had not sunk to such a depth as Mr. Wesley's comments would imply.

Between high ideals and the practical world of affairs is

a gulf, making an accurate judgment of world conditions impossible—and by the light of these ideals the affairs of the world generally appear blacker than is the case. Holding such a view of the life about him, Mr. Wesley could not but emphasize certain truths that would seem to him fundamental. Hence Methodist doctrine of this era was colored by the conditions prevailing on every side.

Of Methodism's early period it would not be unfair to say: that whatever Mr. Wesley believed and taught, eventually became incorporated among the doctrines of that part of the Church Universal. Among the doctrines receiving unique emphasis at his hands was that of Original Sin. Mr. Wesley was very consistent and thoroughgoing in his statement of this doctrine. With Adam came the sin which had continued to grow from his fall to the present time, and included Catholics, Protestants, Jews, Mohammedans, and almost every other cult. None were untouched. Mr. Wesley could conceive of no exceptions to his statement: "We bear the image of the devil and tread in his steps." Dogmatic as this *credo* may appear to our modern age, it is significant to note that none of the steady-going churchmen differed to any striking degree from Mr. Wesley regarding this teaching. Only a few touched by the currents of rationalism then flowing through England, such as the eminent John Taylor, author of a scholarly work, *The Doctrine of Original Sin*, ventured to dispute these conclusions. This doctrine, ever distinctive of Western theology, and first proclaimed by Augustine in this theory of *universal corruption*, was a legacy common alike to both Methodist and Churchmen and therefore could be no bone of contention between them.

With this point of view that conceived of most of the known world as on the road to hell, it was to be expected that Mr. Wesley would place great stress upon the doctrine of the New Birth. According to him, this teaching was a necessary corollary to the Protestant doctrine of Justification. The forgiveness which one felt was expressed by justification, whereas the new birth was more thorough and expressed that process of character transformation which actually took place in life. It conceived of God as a strict judge. The once born man was damned while the benefits of salvation came only to him who had experienced the mystery of being *born again*—"a change wrought in the souls by the Almighty Spirit of God."

Interesting and important it is to note that many of the Establishment also agreed most harmoniously with Mr. Wesley in these statements; while no less a person than Francis W. Newman, a contemporary whose orthodoxy was never questioned by the Church, said, "God has two families of children on this earth; the *once born* and the *twice born*." It was only when the Methodists went so far as to assert they could mark the precise time and hour of this experience and transformation; and only when they seemed to place their hopes of heaven in emotions and feelings, that a moderate and qualified objection was made, of which that advanced by Bishop Gibson of London was an instance. With characteristic gentleness he reminded them that the Established Church in its baptismal service used the phrase, "a death unto sin, and a new birth unto righteousness;" and expressed his wishes that the Methodists would continue to proclaim the doctrine of the new birth—but with a little more intellectual insight. He who

will carefully investigate the evidence must discover no fundamental differences on this point between the followers of Mr. Wesley and the Church. Such lesser differences as were manifested came from two distinct types of mind looking at an identical fact from different horizons. Criticisms offered to Mr. Wesley by Churchmen against extreme interpretations of the new birth are the same criticisms offered today by a host who still count themselves within the Methodist fold. Today both Churchmen and Methodist raise one and the same objection.

Since in neither of the two above-mentioned doctrines appears conspicuous differences between Mr. Wesley and the Establishment, it is reasonable to suppose he held some objectionable theory of the Church. The Church is defined by him as "A congregation of people united together in the service of God." In support of this he claimed Paul as his authority. Now let it be remembered that this definition was formulated at least a generation before the Oxford Movement and the Tractarian Controversy gained any notable headway, and was so broad that few could find fault. Although he stated he would include people within the Church of England who might hold wrong opinions—and this is plainly a violation of the Nineteenth Article—yet in the major tenets of the doctrine, so small and inconsiderable were the differences of opinion between Mr. Wesley and the Church of England, that one recalls no prominent controversy centering about the doctrine of the Church as it was advanced in the theory.

An examination of many more doctrines treated by Mr. Wesley reveals the same general result as with the three just surveyed. A detailed investigation of such others as

Justification, Christian Perfection, the Witness of the Spirit, and Assurance, will afford a very parsimonious proof of any outstanding opposites in belief twixt Wesley and the Church.*

As the Methodist Movement developed and its adherents adopted a standard of *Twenty-five Articles*, it is obviously apparent that in this action they felt themselves to be erecting no theological fences setting them off from the Church; for with the exceptions of articles such as those dealing with the practice of holding slaves or the matter of loyalty to the president of the United States, these articles are taken *in toto* from the classic *Thirty-nine Articles*. It is also well to recollect that the British Wesleyan Church and the Methodist Episcopal Church are both alike in that they have clothed the sermons of Mr. Wesley with the dignity of doctrine. The sentiments advocated by these preachments they profess to accept. Since the dogma of these sermons is that of Mr. Wesley and hence must approximate that of the Establishment; and since these Churches accept this dogma, here must be further evidence that the theology of the Wesleyan Church and the Methodist Episcopal Church on the one hand, and the Church of England and the Protestant Episcopal Church on the other must be substantially the same.

The inevitable habits of normal progress have characterized all these religious bodies during the past century and a half and yet no radical doctrinal innovations have been made. Having made due allowance for this natural growth, it may be stated that between the Wesleyans and the Church or between the Methodists and the Episco-

*Separation of the Methodists from the Church of England. R. L. Tucker, p. 39 ff.

pallians there never was, never has been and is not at present any radical difference in opinion or belief concerning the dominant fundamental teachings of Christianity. Both groups are trinitarian, both accept the two sacraments of Protestantism and both practice the two-fold ordination. Not unmindful of the Anglican Movement within the Establishment and the growth of the Congregationalist spirit among the Methodists, it still seems reasonable to assert that the preponderating number of both these groups hold substantially the same theological views; and that opposing doctrinal standards cannot be blamed, since they are no cause, for the spiritual scandal openly committed on the part of these churches by disobeying the plain commands of Our Lord who bad us all "be one."

Why are these two great sections of the Church apart? If there be no doctrinal cleavage, what then is the wedge between them? To revert again to a study of Mr. Wesley, the fact is revealed that his emotions of violent disapproval of the age in which he lived did not stop with his stressing of certain points of theology; but went further and expressed themselves in certain definite lines of action. He felt morally compelled to *act*—to do something to change the social customs and religious practices of his times.

As is most usually the case, it was a complete misunderstanding of the facts which brought about the first activity conclusively resulting in an estrangement between Mr. Wesley's followers and the Church. With much unction Mr. Wesley had been proclaiming "inward present salvation, as attainable by faith alone." A misconstruction was put upon this message which caused many

churchmen to conclude that he thought neither of the sacraments necessary for salvation. One who would preach such a type of salvation as excluded the two sacraments was unwelcome in the pulpits of the Establishment. Still greater must be the regret that Mr. Wesley was a *persona non grata* to the Church when it is recalled that at Epworth and elsewhere he repeatedly urged the people to attend the Church services and the sacraments. But the blunder was made, and to save a world so "utterly lost" Mr. Wesley and his followers took to field and street preaching. This action served to antagonize the clergy even more and they retaliated by resorting to both peaceful and violent methods to break this innovation of custom.**

Without prejudging the case, one can well understand the attitude of the clergy if a comparison with the Salvation Army of our own day be made. Regardless of the excellent work the Army has accomplished, the criticism of it by the Church especially in its earlier days has been very severe. It broke custom and conventionality and therefore appeared to cheapen and vitiate religion—such has been the criticism from many quarters of the Church. Similar opinions and fears prevailed when Mr. Wesley began to use what today would be called "Salvation Army Methods;" and though he sincerely declared he was within his rights as a member of the Established Church when this step was taken, yet field preaching broke the religious conventions of the day and a noticeable breach between his followers and the Church was the unfortunate result.

The success of this field preaching from Mr. Wesley's

**Josiah Barr. Early Methodists Under Persecution. Canon Overton ad lib.

point of view was unquestionable and the final upshot was a developed system of preaching from place to place somewhat resembling that of the itinerant Friars in the days of Edward VI. What later came to be known as the *itineracy* was established whereby Mr. Wesley and his friends travelled according to a precise plan, delivering their message throughout England and in parts of Scotland and Ireland. Arguments and objections very similar to those brought against the Franciscans and Dominicans of an earlier epoch were advanced against this procedure for it too was no respecter of parochial boundaries. But the system brought results and was retained to the transforming of the lives of individuals and—to the widening of the breach.

But the world was still “absolutely under the bondage of sin” and since any feeling of fellowship with the Establishment was conspicuously absent, Mr. Wesley continued on his course. He must at all odds save the world. Practical needs of the day again resulted in his taking another step and he introduced lay preachers into his plan. Enough trained and ordained preachers for his type of work could not be found. He turned to the ranks of carpenters, teachers, farmers, physicians, day-laborers and the like for recruiting these preachers. Although he supervised them like an autocrat, they were a source of keen offence to the clergy. The clergy misunderstood and misjudged them. Lay-preachers often being uneducated possessed not always the largest amount of tact; but they made up for it with a diligence for the welfare of the masses of England that must ever command the respect of all men. But since the social spirit had not entered

Christianity with the impetus of today, and since in its place ecclesiastical formality and correctness of procedure held sway, it is easy to see how these lay-preachers drove the wedge deeper.

From the use of lay-preachers it was but a step to the practice of ordination. This act did away with all possibility of harmony between Mr. Wesley and the Church of England. Even Archbishop Secker in a statement remarkable for its calmness and sound judgment, said, "we may apprehend—whether rightly or wrongly is not to be disputed now, but sincerely—that the episcopacy is of apostolical institution. . . ." The theory of apostolic succession held sway within the Church at this epoch. Few churchmen disputed it. Mr. Wesley, however, a man of strong will and not inclined, after an experience of consistent opposition, to be overcareful of any opinions finding their source in the Church, turned neither to the right nor to the left. Amid a storm of protest in 1784 he ordained Whatcoat, Vasey and Dr. Coke not only to preach but to administer the sacraments.

When Mr. Wesley ordained these three gentlemen it is very clear that he had not the slightest thought of promoting the idea of an episcopacy. Wesley was no lover of bishops. Their shortcomings were too vividly in evidence in his day. When therefore, Dr. Coke ordained Francis Asbury, the famous circuit rider, the wrath of Mr. Wesley knew no bounds and he wrote to Coke concerning the deed as follows: "One instance of this your greatness has given me great concern. How can you, how dare you, suffer yourself to be called a bishop? . . . Men may call me a knave or a fool; a rascal, a scoundrel, and I am content;

but they shall never, by my consent, call me a bishop! For my sake, for God's sake, put a full end to this. . . . I study to be little; you study to be great. I creep; you strut along." To establish more bishoprics in the world was the farthest from his design. Religious developments in America got beyond his control and hence the departures of American Methodism. It must also be candidly stated that Mr. Wesley did not ordain to further antagonize the Church, or to fulfil any exact theory which he held; but rather to meet a practical need. He conceived of men and women as being "lost" daily in England and Ireland and was willing to resort to almost any means to save them. In so doing the breach which already was wide became a chasm and that calamity—the separation of the Methodist from the Church of England soon became an attested fact, as the *Plan of Pacification* and the *Regulations of Leeds* executed after his death clearly showed.

The science of sociology teaches that mental and practical differences such as peculiarities or standards of conduct are socializing forces. One can see there was practically no difference twixt Mr. Wesley and the Church as to the *content* of the various doctrines; and but little opposing opinion regarding the *emphasis* which should be placed upon such doctrines as have been heretofore enumerated. On the other hand there was marked and vigorous opposition to such practices as ordination, the itineracy, the use of lay-preachers and field preaching. Continued facing of opposition had its effect upon the followers of Mr. Wesley in that it served as a means to reconstruct and dominate their social grouping. The consciousness became fixed with the Methodist that they were unlike the mem-

bers of the Establishment and at the same time they became aware of their likeness to one another. Although Mr. Wesley professed repeatedly, "I live and die a member of the Church of England," and issued a tract entitled *Reasons Against Separation from the Church of England*; yet this consciousness of difference could not be overcome, with the result that within the ranks of his followers it has served to separate them from the Established Church even until now.

But the religious "geography" among the Methodists and the Churchmen is not what it was in the days of Mr. Wesley. There are now no doctrinal differences of consequence and these bodies have little difference in their chief practices. Both the Church of England and the Protestant Episcopal Church of America have utilized lay talent to a marked degree during the past generation. In 1886 the Archdioceses of Canterbury and York set up the Houses of Laymen, and later the Protestant Episcopal Church admitted laymen on equal rights with the clergy to their highest legislative body. This is a change from the antipathy expressed toward laymen who at an earlier epoch sought to fill positions of prominent usefulness in the Church. A movement of this nature cannot go hand in hand with any increase of antagonism toward lay preaching. And the tremendous emphasis that has been placed upon the *Society for the Propagation of the Gospel* and the many kindred societies, together with the magnificent and humble work of American and British Episcopalianism in the mission fields the world over, would indicate that the nausea against modern and sane field preaching was rapidly ceasing as a cause of separation.

Then, too, the attitude of the episcopacy is much changed. Such characters as John Green, Bishop of Lincoln, Bishop Butler, of Bristol, and the scholarly writer of the *Analogy*, together with the notorious Lavington, made the possibility of any harmony between the Church and Mr. Wesley null and void. Today the episcopacy is much more friendly; *i.e.*, if the action of the Archbishop of Canterbury in appointing his special committee, the friendliness of the Bishop of Durham and the words of Bishop Gore in any wise be an augury of a general attitude of mind and heart. With a friendly episcopacy in England, and an episcopalianism in India and China that is thoroughly convinced of the supreme folly of division; to which may be added the Protestant Episcopal Church in America which already has made overtures to its Congregationalist friends—with friendliness and openminded sympathy on the increase—it would seem that the possibilities of success in submitting a formal proposal for bringing the branches of a world-wide Episcopalianism and Methodism together on a platform of mutual understanding ought to be within reason and hope.

Still the delicate matter of *ordination* and the *episcopacy* remains to be settled, and the writer is not unmindful of the Anglican High Church party holding fast to the belief in apostolic succession and the indelibility of orders on the one extreme; while on the other extreme is the ultra liberal Methodist who looks upon a Bishop as nothing other than a general superintendent or frequently is a person who desires the abolition of the episcopal office altogether. But the fact cannot be denied that the conditions which made it appear impossible for the Metho-

dists to remain within the Church no longer prevail, and the habits, spirit or customs of the Methodists which made them repulsive to good churchmen are no longer offensive. Either they have disappeared or they have been adopted by the Church. Historical bases for separation are gone—never to return. Even the barrier of the episcopacy has received a weakening blow at the hands of the noted Dr. Headlam, Regius Professor of Divinity at Oxford, who in his recent Bampton lectures sets aside as uncatholic the claim to exclusive validity of orders claimed by the Church and claims the support of Augustine for his conclusions. Dr. Headlam will have a happy influence among his friends concerning this moot problem, which will do the cause of unity no harm.

Since the grounds for staying apart are removed, why not get together? For the sake of the Kingdom's future, and for mutual self-respect, it behooves the extreme wings of these two great bodies to modify their views in favor of some kind of unity. A middle course must be found. With the foundations that have for a century and a half been supporting a pagan individualism rapidly crumbling away, these churches are left stranded in an impossible position. Before God and man they have no adequate apology to offer for their separateness. And the judgment of a world, which is becoming increasingly tolerant in its method of thought, will be severe on those Christian bodies, which, when they find themselves with no historical or utilitarian reasons for remaining apart, refuse to engage seriously in that high undertaking—the business of settling their differences, and in a practical way, for practical purposes come to some manner of understanding and

unity for the more effective co-operation toward bringing in the kingdom of their common Lord.

But eventually the spirit of Mr. Wesley, which made him declare "the world is my parish," will prevail among his followers in the Church of England and in Methodism. For the salvation of every last child of God in this world-wide parish they will forget their differences and remember only their likenesses. They will more truly have a common Christ who alone is the hope of a war-torn humanity which even now tries to rebuild according to the plans of the city of God. And because of the attempt for some kind of a unity which they shall make there will be given a mighty impetus to this rebuilding.

The Gift of Holy Fear

REV. FRANK H. HALLOCK

IT is somewhat surprising to find fear listed among the Gifts of the Holy Spirit. We think of fear as something to be struggled with and overcome, as the hero of H. G. Wells' "The Research Magnificent" struggled and overcame. We might suppose that one of the purposes of the Gifts was to save us from fear and to insure tranquility of spirit. But this Gift is Holy Fear; it may help us to understand what it is if we first have clearly in mind what it is not. It is not the fear of terror, not that of Adam hiding himself in the Garden from God's Presence and saying, when discovered and questioned as to his motive, "I was afraid." Nor is it the fear of what the world may think or say about us, the fear of Peter in the high priest's

palace, for this fear is of little value in a Christian sense even if it leads us to do what is right; and it may keep us from God if it makes us ashamed to do what our conscience bids us do because we shrink from the possible ridicule of associates who will regard us as "righteous over-much." Nor is it the fear which keeps us from secret wrong-doing because we are afraid of the punishment which awaits us in hell.

Holy Fear is none of these things. It is "loving anxiety to please God". It "wraps us in a protective vestment as of fire against sin, and it lifts us up into the eternal verities of the heavenly worship". "It means that sense of awe or reverence when we are in God's Presence, or when we are thinking of Him, which is the very foundation of all sanctity". It is this Gift of the Holy Spirit which makes us realize "with special intensity that the supreme loss to the soul would be the deprivation of God". It is the fear which springs from and increases with real knowledge of God and of ourselves. It increases as the effects of the operation of the other Gifts appear increasingly in our lives.

The presence of Holy Fear is not due to sin alone, it belongs to the eternal mysteries in the relation of the Creator to the creature; thus the angels who have not known sin veil their faces with one pair of their wings, not that they may hide themselves from God's sight, not because

¹Dr. F. J. Hall, *Theological Outlines*, vol. 3, p. 60.

²Bp. Grafton, *A Catholic Atlas*, p. 113.

³Dr. A. G. Mortimer, *Catholic Faith and Practice*, vol. 1, p. 151.

⁴Rev. G. F. Holden, *The Holy Ghost the Comforter*, p. 149. This thought goes back to St. Augustine. Dionysius the Carthusian says: "Timor est habitus voluntatis per quem efficitur homo optime mobilis a supernaturali inspiratione Paracleti ad vitandum omne malignum secundum directionem seu opem Spiritus Sancti supernaturaliter in homine operantis."

sin has made it impossible for them to look upon Him, but because of His awful, unapproachable Holiness. The view which makes fear part of an elementary knowledge of God to be superceded as knowledge increases, which makes it, for example, characteristic of the religion of the Old Testament while love is the characteristic of the newer revelation, is quite erroneous. The most godlike patriarch, prophet, psalmist, could never fear God with a Holy Fear as does the Christian saint for they lacked the revelation of the Incarnation and the Crucifixion, the light-bestowing, personal indwelling of God the Holy Spirit. We misinterpret our Old Testament when we translate the various passages which speak of "the fear of the Lord" as being the "beginning of knowledge" or of "wisdom", as though they placed fear in a kindergarten relation to God, so to speak. The contexts of some of these passages are suggestive. "The fear of the Lord is the instruction of wisdom". "For the fear of the Lord is wisdom and instruction; and in faith and meekness is his good pleasure. Disobey not the fear of the Lord". And the beautiful picture which the son of Sirach paints: "The fear of the Lord is glory, and exaltation, and gladness, and a crown of rejoicing. The fear of the Lord shall delight the heart, and give gladness, and joy, and length of days. Whoso feareth the Lord, it shall go well with him at the last, and in the day of his death he shall be blessed. To fear the Lord is the beginning of wisdom; and it was created together with the faithful in the womb. With men she laid an eternal foundation; and with their seed shall she be had in trust.

⁵Prov. I: 7, 9: 10; Ps. III: 10, etc.

⁶Prov. 15: 33.

⁷Eccles. I: 27-28.

To fear the Lord is the fulness of wisdom". We see the phrase does not mean, exclusively at any rate, that the fear of the Lord is the commencement of Wisdom; it is truer to say that it is the end, "the fulness" of Wisdom. The Hebrew word "rosh" (literally "head") has the sense of "beginning," but it has also the sense of "zenith," and using this latter sense we give the fullest rendering of the meaning of the passages. The highest and most perfect form of Wisdom, its final lesson, is to teach us the fear of the Lord; so we may correctly translate "The fear of the Lord is the end of Wisdom." This translation serves, by the way, to abolish the old Calvinistic conception of God as One who is to be feared with a natural, human fear beyond that which we might feel in the presence of a tiger in the jungle. That interpretation rested in part upon a misunderstanding of the Old Testament teaching; happily it is now passing away, but its force is not yet wholly gone; in the course of its history it has probably repelled more souls from the Christian religion than any other single theory or fact in the Church's long life. Some of the writers on the Gifts also have overlooked this thought that we derived from a closer study of the Old Testament, and have placed Fear first among the Gifts, thus introducing a confusion between fear and Holy Fear; the former, which is that of attrition, may turn a man towards God, but the latter is not merely a human emotion. Holy Fear cannot appear where Understanding, Wisdom, Knowledge, have not prepared the way for it; it belongs to the sphere of contrition and, consequently, is never outgrown, "it endureth forever," it is never put by as a thing belonging to our spirit-

^aEccius. I:11-16

^bPs. 19:9.

ual childhood. St. Paul expresses the idea upon which we have been dwelling when he bids us "work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to work."¹⁰ Other Gifts have taught us the nature of sin, Holy Fear fills us with a profound horror of sin and moves the will most effectively to avoid it, as it brings the human will into line with the Divine. We conclude, then, that Holy Fear is (a) positive, a "fountain of life," as the author of the Proverb¹¹ terms it, in which we find "strong confidence"; (b) it is sanctifying, for it causes us "to abhor that which is evil, and cleave to that which is good."¹² One might profitably treat of the Seven Gifts as remedies for the seven Deadly Sins, Holy Fear would then become the antidote for that which is chief among them—Pride; Lucifer fell because he lacked Holy Fear. How frequently does one still find this deadliest enemy of the soul's progress, spiritual pride, its presence often unsuspected, when Holy Fear is absent!

We have said that all the Gifts appear most perfectly, separately and in union, in the Person of our Lord, and there is no need to amend the statement in the case of this Gift—another evidence that it is not found only in connection with sin. While it is true that the Gift is not mentioned explicitly in the Gospel story of our Lord's life, we find its fruits in His entire life of prayer and worship, in the dependence of His human nature upon God, the submission of His human will to that of the Father. It operates in the cleansing of the Temple from the irreverence and disorder which had established themselves there, in the

¹⁰Phil. 2:12-13.

¹¹Prov. 14:26-27.

¹²Rom. 12:9.

hatred of evil shown in the denunciation of the Scribes and Pharisees who had perverted and made human, so far as they could, the religion of Divine foundation. We return to the original prophecy of Isaiah and find it said of Him that "His delight shall be in the fear of the Lord."¹³ The writer of the Epistle to the Hebrews, speaking of the ways in which He was perfected in the days of His flesh, tells us explicitly that "He was heard in that He fears."¹⁴ The word used¹⁵ is suggestive, it is not the common word for fear but one which in Christian usage expresses the highest reverence or piety, the underlying meaning in classical usage is the careful handling of a precious vessel, as a vase, which may easily be broken.

It is this Gift, united with the Divinely given Wisdom and Knowledge, that directs and sustains the Church in her corporate life as she has to deal with all the difficult questions of conduct and morals. As she is the Body of Christ she can never be untrue to her Head, never adopt a policy grounded upon a view-point which is not His, never act upon mere motives of expediency; always she must be guided by the light of the Spirit of Holy Fear. One has sadly to admit that this is a picture of an ideal seldom, if ever, realized, and that the Church all too often, in the present as in the past, hesitates in the face of questions of morals, political, social, individual, seeks the expedient, and is not influenced primarily by a Holy Fear against touching in any way the thing which is unclean so as to give it, seemingly, her sanction. We have our treasure in earthly vessels and often the content becomes flavored by

¹³Isa. II :3.

¹⁴Heb. 5 :7.

¹⁵It occurs in only one other passage, Heb. 12 :28.

the container. It is something, at any rate, that we would shrink from an open profession in a moral question of the advisability of following the opposed way of the expedient, such a profession as pagan philosophy did not hesitate to make when it descended from its mount of vision and had to deal with the actual, the concrete. The sects which in their conviction of an especial intimacy with God have minimized, or denied, their need of Holy Fear, have only, as Archbishop Benson says, "planted a religion on the ruins of morality"¹⁰ and made certain their own downfall. Ideally the Church is indissolubly wedded to the eternal and immutable moral law of God. She is the guardian of the Moral Code with its long history beginning at Sinai and culminating in the Sermon on the Mount. She is prompted by Holy Fear to the propagation and enforcement of the moral teaching of her Founder. It can hardly be necessary here—the need is so obvious—to emphasize the gravity of the demand for the teaching of a Spirit of Holy Fear in connection with questions of chastity, that the body is the temple of the Holy Ghost. Hardly less obvious is the need for the presentation of Holy Fear as an antidote to selfishness and corruption, profiteering and indifference to social injustice. Those who have borne the burden of oppression in the past are now seeking redress in the way the oppressors taught them and the foundations of our civilization are threatened; the good may fall together with the evil if the Church cannot make her voice heard and her teaching accepted, that the Fear of the Lord is the beginning, as well as the end, of political and social wisdom, the foundation stone upon which real liberty and

¹⁰The Seven Gifts, p. 179.

true equality rest. This truth she should preach fearlessly to all classes, for the restraining presence of Holy Fear is lacking in all alike. She will need all the Gifts of which we have thought and those of which we have still to think for her task, but it will remain unaccomplished unless she can succeed in persuading the world that the Fear of the Lord, as well as the Love of the Lord, is a reality that it must take into account. There is an evil greater than any other and that is that the Church should keep silent when the need of preaching Holy Fear is so exigent, that she should cry "Peace, Peace," when there is no peace apart from the message she has to proclaim, that she should content herself with platitudes is analogous to Nero's fiddling. Such silence on the part of the Church is to dam up the healing springs at their source.

Finally, we have to think of Holy Fear especially in connection with the upbuilding of the spiritual life in the individual, though such thought will involve some repetition of what has been already said. Holy Fear, we saw, is that which springs from and increases with real knowledge of God and of ourselves. The fear of God which is the Gift of God the Holy Ghost is that which self-examination in the conscious Presence of God begets; and out of such self-examination, in the light which the Holy Spirit supplies, grows real self-knowledge. It keeps us for the future away from occasions of sin, it makes us shun those persons, places, experiences, which we have in the past found dangerous to the soul's life. It teaches us the need for constant watchfulness, it convinces us that we can never afford to be off our guard, to lay our armor aside, for in the spiritual combat there is no truce. So St. Peter

warns us, "Be sober, be watchful; your adversary the devil, as a roaring lion, walketh about seeking whom he may devour."¹⁷ It breeds in us a spirit of recollectedness and habitual self-control; it encourages us in perseverance, makes us realize the dread St. Paul had in mind when he wrote: "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."¹⁸ Observation of the spiritual shipwreck of others has taught us the same lesson, for

"The grey-haired saint may fail at last,
The surest guide a wanderer prove;
Death only binds us fast
To the bright shore of love."¹⁹

So Holy Fear instills in us a wholesome distrust of self.

Secondly, Holy Fear is the fear which springs from awe and increases as we grow in the knowledge of God's love for us, by it we are kept from the hopelessness which comes through the knowledge of our repeated failures and shortcomings. "The fear of the Lord is the beginning of knowledge: but the foolish despise wisdom and instruction";²⁰ it is the foolish who see only terror in the fear of the Lord and turning away from it make, as they think, the best of the certainties of this world and say, "Let us eat, drink, and be merry." It is self-knowledge that makes us realize our need of the Lord, and Holy Fear leads us to dread the loss of our chief Treasure as the

¹⁷I. St. Peter, 5:8.

¹⁸I. Cor. 9:27.

¹⁹Keble's Christian Year, Eighth Trinity.

²⁰Prov. 1:7.

greatest misfortune that could come upon us. It gives us a very real horror of sin and changes our conception of the meaning of the term so that it is no longer merely negative; it gives us a view quite unlike that of the world, for "Holiness does not consist in the mere deliverance from sins, but in the presence of the Holy Spirit, and plenteousness of good work."²¹

Finally, Holy Fear is the fear which begets reverence as we learn more of God's Majesty and Holiness. "And when I saw Him, I fell at His feet as one dead."²² It never lets us forget when we are speaking of His Church, its Faith, its Book, that we are upon Holy ground²³; it teaches us never to make light of sacred things, it preserves us from that familiarity which the proverb says breeds contempt.

The Practice of Fasting Communion

A PARISH PRIEST

ONE of the concomitants of the preaching missions which have become very common in the Church in recent years, and which seem to have accomplished enough in the direction of revived religious interest on the part of Church people to have gained official approval and recommendation, has been the parochial "question box." Through this means the faithful who desire to know if the witch of Endor really called up Samuel from the realms of the dead, or whether St. Paul or Henry VIII was the

²¹St. Chrys., Ep. ad Heb., Hom. 17:4.

²²Rev. 1:17.

²³See a sermon in Canon Liddon's "Sermons in Eastertide" on the text just cited.

founder of the Episcopal Church—in short all who are perplexed by any uncertainty in the realms of religious truth—may write out their questions and receive such satisfactory answers as the missionary or parish priest is able to give. The general utility of the “question box” as an instrument of dispelling doubt or settling religious difficulties is a subject entirely outside the scope of the present article. There can, however, be no doubt that for a priest newly settled in a parish the “question box” affords a quick and comparatively accurate indication of the religious training received by the people from previous pastors, and thus reveals to the new incumbent the sort of foundation upon which he may prepare to build up the spiritual life of the parish. Moreover the queries of laity may often incidentally indicate the shortcomings of the clergy and lead them better to fulfil their duties as guides and shepherds of God’s people.

Some time ago questions of the following purport were handed to the writer by a communicant of the parish of which he had been rector for a short period:

“1. Do we fast before receiving the Communion at the early celebration because Christ fasted before He instituted the Lord’s Supper? If not, why do we fast? 2. Should we be fasting when we receive the Holy Communion at a later hour in the morning?”

Since the person asking for answers to these questions had been prepared for confirmation some twelve years previous, it was evident at once that fasting communion had been taught in the parish for at least that length of time. It was however just as evident that the purpose and strict obligation of preserving a natural fast from the previous

midnight before partaking of the Blessed Sacrament had not been presented with sufficient definiteness to remove all doubt and question from the minds of the communicants.

In the short time at my disposal I could merely state, first of all that the motive underlying the custom of receiving the sacrament of the Lord's Supper fasting was the desire to pay this bodily tribute and reverence to the sacred gifts of the Body and Blood of Christ. In answer to the second question I of course replied that as members of the Catholic Church all churchmen are bound to receive the Holy Communion fasting, and that all those who recognized this obligation invariably fulfilled its precept, whether they received early in the morning or not until noon. I added that there is unfortunately a certain type of churchmen who either do not consider themselves bound by the laws of the Catholic Church, or who through ingrained prejudice or invincible ignorance regard the teaching of fasting communion as the fad of a few clergymen. Such persons in probable good faith and with a clear conscience partake of the Blessed Sacrament after having broken their fast, but all who believe and call themselves Catholics are careful to observe all the rules of the Catholic Church, in particular that which prescribes an absolute fast from food and drink and medicine from the previous midnight for all those who wish to receive the Holy Communion.

It has only been since I have had leisure to reflect more fully upon this question, which of course was answered at the time without any deliberation, that the inadequacy of my reply has become evident. For in addition to the two

classes of churchmen specified in my public answer, those who believe in the duty of fasting before partaking of the Blessed Sacrament of the Body and Blood of Christ and those who do not, there is a third division, certainly in the ranks of priests and probably of laymen as well. They apparently believe in the obligatory nature of the law prescribing the reception of the Communion before common food, but do not translate their beliefs into practice. To use the figure of St. James, they appear to believe in fasting communion in about the same way as that in which Satan believes in God. They certainly believe and teach the continuity in all essentials of the Church of England from the date of its founding, through the reformation period, down to the present day; with no trace of doubt or uncertainty they assert that the American Episcopal Church is an integral part of the Catholic Church of Christ, and as such entitled to all the privileges and bound by all the laws and customs recognized by the ancient undivided Church and obeyed throughout the entire Catholic Church of the present, divided though it is. As an example of such an unquestioned law and custom of the Church from remote antiquity these priests would freely instance the prescription that a person must be fasting in order to partake of the Holy Communion; in preparing candidates for confirmation they do not neglect to teach the obligation connected with this universally recognized law of the Church, and urge their people always to receive at an early celebration when the observance of this regulation is subject to the least discomfort and inconvenience; under such circumstances, i. e. when no discomfort or inconvenience results, they are very careful to fast before celebrating the

Holy Sacrifice. But—and here is the strange fact—when-
ever the observance of this Catholic custom does entail dis-
comfort or inconvenience; if, for example, they have to
celebrate twice on the same morning, and perhaps in addi-
tion superintend the church school, preach a sermon, and
teach a class, they consider themselves somehow or other
dispensed from the law of fasting communion. They par-
take of a breakfast, perhaps a very meager one, after the
early celebration and before the more onerous work of the
day begins. The effectiveness of a sermon on the one hand
or the fear of a headache on the other are considered of
more importance than the honor due the Body and Blood
of Christ.

It is not necessary in order to bolster up a proof of
these assertions to refer to the practice of clergymen who
attribute no weight to and feel no obligation towards
Catholic custom; who do not feel the instinctive reverence
for holy things upon which the law of fasting communion
is based. The instances which have come within the
writer's experience and which are doubtless indicative of
many more cases, are ample proof of this strange disre-
gard for ecumenical law by priests who in practically
every other particular deserve the respect and imitation
of all their brethren.

For a number of years the parish of a small town in the
middle west has been in charge of a priest of undoubted
zeal and devotion and holiness. In spite of open opposition
and petty persecution within his parish and the certainty
of ridicule and danger of unpopularity among the public
he has adhered consistently to the presentation of the
Catholic faith. Only those who are familiar with small

towns of the middle west can appreciate the heroism and spirit of self-sacrifice necessary for any such course, as well as the courage and perseverance needed to gain any results. In this parish, purely as the result of the teaching of the present rector, the Blessed Sacrament is perpetually reserved on the high altar; the sacrament of penance is administered to an increasing number of penitents; the Holy Communion is received frequently and devoutly by the people; the obligation and blessings of fasting communion are taught to all. The priest however invariably eats breakfast before his late celebration.

To this example might be added that of a second priest whom the writer is proud to know and bound to honor. He varies from the first in every personal characteristic but is animated by the same spirit of loyalty and devotion to our Blessed Lord and to the Church for which He died. His field of work is entirely different, not in the small parish of a small town, but in a rather typical "fashionable" parish of a large city. It would be no exaggeration to state that as a result of his example and teaching the power of personal religion has begun to revolutionize his parish, the privileges and duties of churchmen are being learned, the grace of the sacraments is being sought more and more. This priest too always communicates fasting when the celebration comes before the breakfast hour and never when it is scheduled for a later time.

For a third instance reference might be made to the former rector of a parish of entirely different type, where generations of faithful priests and laity had impressed the stamp of catholicity beyond danger of eradication. All the externals of worship were indicative of the training

of the people. There was a daily mass, a sung mass with incense every Sunday, and every other accessory of catholic worship. Not a person in the parish would have thought of approaching the altar without careful preparation, cleansed if necessary of mortal sin through the sacrament of penance, having fasted from the previous midnight. The priest was the single exception. At the late mass on Sundays his silk chasuble invariably covered a full stomach; a hearty breakfast had fortified him for the arduous task of swinging the censer. He had obtained, so he is reported to have said, a dispensation from the rule of fasting communion from five bishops. Whether on the strength of these he ate five breakfasts or only one cannot, of course, be stated with any pretense of accuracy.

If these more or less isolated instances are at all representative of the actual practice of the American clergy, there is certainly a widespread need of emphasizing a duty which should be self-evident—that those who call themselves Catholics ought to act like Catholics and in particular observe that undoubted law of the Catholic Church which dictates the observance of a natural fast from the previous midnight as a prerequisite for the reception of the Holy Communion.

It is irrelevant and unnecessary to prove the antiquity and desirability of this law. Those priests who have a special interest in the practices of the ancient Church can find ample testimony to the early observance of this custom in the writings of Tertullian, S. Basil, S. Chrysostom, S. Augustine, and other ancient authors. The early and universal spread of this custom and the recognition of the obligation of receiving the Body and Blood of Christ before all earthly food was so natural and instinctive a

recognition of the honor and respect due the heavenly gifts as to need no labored defense to those who believe in the reality of the inward part in the sacrament of the Lord's Supper. It is enough to know that the law of fasting communion was recognized and obeyed in the Church of England as well as in the rest of the Catholic Church before the reformation. As the Anglican Church has never made any attempt to alter this rule of the Catholic Church, of which she claims to be a part, it is certainly binding upon all churchmen, English and American. It is very shallow and superficial to claim all the privileges of Catholics without assuming their responsibilities; there is a manifest appearance of unreality in the assertion that the Roman Catholic Church in England and America is a schismatic body when in many respects their clergy and people have a higher regard for the laws of Catholic Christendom than prevails in the Church of England and the American Episcopal Church.

It is true, of course, that the law of fasting communion is of ecclesiastical and not of divine origin. It is a ceremonial or positive and not a moral law, and therefore may admit of exception in the same way as the obligation of Friday abstinence or that of refraining from servile work and assisting at the Holy Sacrifice on the Lord's Day. Catholic custom admits without question the right of a person in danger of death to receive the Blessed Sacrament even though he is not fasting. It is also conceivable that under unusual circumstances a person who is not fasting might be under such a grave obligation of receiving the Holy Communion that the lesser duty of fasting communion would have to yield to the greater. But for a

priest deliberately to break his fast with the full intention of celebrating the Holy Communion a few hours later is in utter contravention of the law and custom of the Church and overthrows every claim he might make of loyalty and allegiance to the historic Church of Christ.

It is unnecessary to consider in detail the excuses which are commonly made for this disregard of ecclesiastical regulation. As a rule the admitted difficulty of fasting until noon is exaggerated into an impossibility. It is seriously asserted that a priest of the twentieth century is unable to perform a morning's work on an empty stomach, when our ancestors of a few centuries back invariably did half a day's manual labor before they broke their fast. In fact, many a farmer or farmer's wife of the present day expends more physical energy in the "chores" done before breakfast than a priest has to exert on his busiest Sunday.

Another rather naive excuse for eating breakfast before the late celebration was set forth by a priest who stated that, inasmuch as a priest was not supposed to offer the Holy Sacrifice more than once on any day, his second celebration was entirely without the province of Catholic regulation, and that therefore the law of fasting communion did not apply to it. It is almost impossible to believe that such an argument could be advanced by the clergyman of a Church which aims to have a priesthood possessed of both intellectual sanity and moral stability. The many priests who do obey this law of the Church and suffer no physical ill effects are ample proof of the invalidity of all the excuses commonly proffered.

As a fellow priest I would therefore urge as forcibly as possible upon all who regard themselves as Catholic priests and ask others to consider them as such, that they allow nothing to interfere with their observance of the law which prescribes fasting communion. Elaborate ceremonial, vestments, lights, incense, and the like externals of our heritage, valuable though they are, may be the manifestations of the mere aesthete. In isolated instances exaggerated emphasis upon such things may even hinder rather than forward the acceptance of the Catholic faith by the people as a whole. Fasting communion, since by its very nature it is hidden from men, will neither tickle the taste of the superficial ritualist nor arouse the opposition of the most recalcitrant Protestant. It springs from but one motive—reverence for the Body and Blood of Christ. Before a priest can expect his people to receive fasting at an early celebration he must himself receive fasting at every celebration. Like the worthy parson of Chaucer's "Canterbury Tales," he must base his instructions upon and enforce them by the example he himself sets.

The priest who resolutely sets out to practice what he preaches by observing this binding law may, of course, experience some physical discomfort until he has become accustomed to this change in his customs. In time, as the new routine becomes a matter of fixed habit, this will pass away. But, regardless of the ease or difficulty with which he obeys the Catholic law of fasting communion, he will receive the recompense that always comes with the faithful performance of duty. His Father who seeth in secret shall reward him openly.

The Unspoken Revelation

BY CAROLINE FRANCES LITTLE

IN the epistle for Christmas Day we read that "God, Who at sundry times, and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, Whom He hath appointed heir of all things, by Whom He made the world." The spoken revelation of God culminated in the Incarnation, when "The Word was made flesh, and dwelt among us," and once for all delivered the Faith to the saints.

But what is the unspoken revelation of the power and majesty of Almighty God, which from the foundation of the world has been made manifest to all nations? What material for thought is found in the nineteenth Psalm!

"The heavens declare the glory of God: and the firmament sheweth His handy-work.

"One day telleth another: and one night certifieth another.

"There is neither speech nor language: but their voices are heard among them.

"Their sound is gone out into all lands: and their words into the ends of the world."

Not the most ignorant savage of interior Africa, or the remotest province of China, but can lift his eyes to the starry firmament, and know in his inmost soul that there is a God. All through ancient history, Biblical as well as secular, we see that the heavens were universally studied, many tribes worshipping the sun and moon. Astrologers were resorted to for information regarding the future,

and even educated people sought the casting of their horoscopes. In Isaiah we read, "Let now the astrologers, the star-gazers, the monthly prognosticators stand up, and save thee from those things that shall come upon thee." When God answered Job out of the whirlwind, He asked, "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?"

"Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?"

It was Job, who said, "He hangeth the earth upon nothing"; and when the foundations of the earth were laid, we read that "The morning stars sang together," and we know that the Greeks were wont to speak of the music of the spheres. The blue sun Vega, a star of the first magnitude, must have been studied in prehistoric times, for she was known to the Chinese, Egyptian, Greek, and Roman astronomers as well as to other ancient people. Whoever has seen, in the small hours of the night, Venus, glowing and scintillating with her wonderful white light, appreciates the force of our Lord's declaration when He said, "I am the bright and Morning Star." For radiant as she is now, our evening star, with ruddy Mars close beside her, yet she does not equal her matin splendor.

Balam prophesied, "There shall come a Star out of Jacob, and a sceptre shall arise out of Israel"; and meditation upon this must have led the Magi to recognize a Divine revelation in the Star, which finally stood over the house where the Infant King rested in the arms of His Mother. Among the countless orbs which fill the firmament, it is strange that God should have chosen our little world, in which to reveal Himself in the Incarnation.

Isaiah says of our earth, that God "Hath established it. He created it not in vain. He formed it to be inhabited."

In the past few years the science of astronomy has made vast strides in knowledge, opening up wonderful fields of light. Suns, planets, spiral nebulae, and dark bodies revolving in limitless space, float upon the telescopic vision. It is said of Herschel that he broke through the barriers of the sky, but what wonderful advance has been made even since his day. The Chaldeans, the Chinese, the Egyptians, and the Hindoos, those ancients, who long before the Christian Era, possessed extensive astronomical knowledge, could not have dreamed of the wonderful refracting and reflecting telescopes which modern skill has achieved. The largest refractor in the world is the Yerkes, with a lens measuring forty inches; and the observatory at Mount Wilson, California, is the proud possessor of the great reflecting telescope with a hundred inch lens.

In the words of Schiaparelli, "Astronomy is the science of infinity and eternity"; and Richter says, "The spirit of man acheth with this infinity." Is the universe infinite? Our minds cannot comprehend it. But if it be not infinite, what lies beyond it? How petty to the devout astronomer are the little mundane affairs which occupy the attention of the majority of mankind! But our minds have thrilled over the recent announcement of the great size of Betelgeuse, and now many, with an interest not before felt, gaze nightly at the constellation of Orion. One's brain reels before the figures, when we know that it would take 27,000,000 of our sun to equal the size of this Alpha Orionis. Now also comes the startling information that a long photographic exposure reveals the fact that Dryfus

584, a spiral nebular having its own proper motion, is speeding away from us at the rate of 1100 miles per second, and that it is millions of light years distant. Can one study the stars and doubt the existence of God? A modern astronomer, whose soul is full of religious and poetic thought, says:

“He who watches from his world yon star-gems bright,
Resplendent beacons, sparkling low and high,
Should stand most humbly and responsively,
As though the God of life and death were nigh,
Who guides the Planet-home of you and me,
And steers the stars throughout Eternity.”

In the words of Gregory the Great, “The wonders of the visible creation are the foot-prints of our Creator. Himself we cannot see, but we are on the road that leads to vision, when we admire Him in the things that He has made.” The author of *A Parson's Defence* says, “I regard the approach to God through Nature, as a partial, and un-conscious, or sub-conscious Christianity.” The Immanence, the Presence of God in His visible creation is a truth in which we must believe; for “In Him we live, and move, and have our being.” Wordsworth caught the fire from the Divine Immanence when he wrote:

. “Here you stand
Adore and worship when you know it not,
Pious beyond the intention of your thought,
Devout above the meaning of your will.”

Yet from out the starry firmament must come the final doom of our planet. Nineteen hundred years ago our Blessed Lord said that we would see “signs in the sun, and

in the moon, and in the stars." Already astronomers see signs in the stars; for when we read of the discovery of another Nova, it is only the final conflagration of some distant orb, burning up, until it is resolved into a whirling nebular, or, perhaps as a cold, dark body, it goes on rushing through space. In the so-called new stars we read the doom of our world; for if there should be a cataclysm in our sun, or should we collide with some other body, we must be destroyed. Our solar system is travelling towards Vega and her blue companion; and she, the Queen of our summer skies, is hastening to us with a velocity of ten miles per second. Alpha Centauri is sailing towards us at the rate of twelve or fourteen miles a second, but it would be a long time before she could reach our system. "Yet," says a recent writer, "in that space outside our solar system, there may exist a vast number of invisible bodies, and one or more of them may be closer than we are aware. If one the size of our earth were a billion of miles away, its presence would not be discovered. Speeding at the rate of a hundred miles a second, it would, other conditions being right, reach us in about thirty-three years, so it is possible that some of us may perish in a collision with a foreign planet."

The fixed date for the End is known only to Almighty God, and we can neither hasten, nor retard it. St. Peter said, "The Day of the Lord will come as a thief in the night; in which the heavens will pass away with a great noise; and the elements shall melt with fervent heat." And Christ declares that "The stars shall fall from heaven, and the powers of heaven shall be shaken; and then shall appear the Sign of the Son of Man in the heavens."

The Church is not placed in this world to make it a better place to live in, but to prepare the souls of men for the Judgment Day, for "our citizenship is in heaven." Before the End there will be wars, famines, and earthquakes, a falling away from the Faith, and a disbelief in the Second Coming of Christ. All these signs are daily transpiring before our eyes. In the Prayer of Consecration the priest says that the holy Sacrifice is to be offered until His Coming again: and thus is made, daily before the Altar, a memorial of the Second Advent. The Church never loses sight of every side of the Truth.

As the unspoken story of the beginnings of our little earth is indelibly written in the rocks, by the finger of the Creator, and the panorama is unrolled for us by geologists and biologists, so its end and doom is revealed to us in the silent language of the stars; for "Their sound is gone out into all lands; and their words into the ends of the world." How fitting for public and private use is this matchless collect by Bishop Cosin: "Grant us, we beseech Thee, that having this hope, we may purify ourselves, even as He is pure: that when He shall appear again with power and great glory, we may be made like unto Him, in His eternal and glorious kingdom."

Letters from A Layman, II

DEAR J——
 ——Variety and latitude in ceremonial are features of our church that vitalize it, and we are fortunate and should be thankful. Standardization, as Father B—— said, would destroy this life element which gives a freshness

and youthfulness to the Church that we quite likely overlook and forget, but I do want to register one exception. I am sure Father B— will accept it. I know you will; and I wish that the church schools and seminaries could be persuaded to pay attention to it.

My exception is the slackness with which the English of the daily offices of the Church are read. I should like to see the effort to correct that latitude in ceremonial standardized and nailed to the curriculum. It seems to me that in the long run, a training in the appreciation and rendition of as beautiful English as the world possesses is as useful as a course in the Thirty-nine Articles.

For example, I heard . . . say low mass the other day. He is an able man, and earnest, but I wish he could have knelt by us and listened to himself slack the glory of the Prayer for the Whole State of Christ's Church Militant, and the sweet comfort of the Absolution. He did better with the Consecration, but after that it was, I regret to report, a home run. I recognized again the true answer to a question a Protestant friend asked me. He said: "Why do you Episcopalians stare around so nonchalantly while your prayers are being said?" I replied: "Because we are sure they are being listened to," which I felt at the time was quite a good answer to a Protestant query. But the real fact is that we listen nonchalantly because the prayers are being read nonchalantly. The law of interest is, that to be interesting, one must be interested. Remember this, and the next time you find people staring around, concentrate on the prayers yourself, and put your life and soul into them, and see what happens.

And they are so beautiful in themselves, that when some-

one reads them even with a semi-attention to their music and meaning they hold the ear and the mind from wandering. I remember low masses in parish churches that were as solemn and beautiful as full orchestra celebration in great cathedrals. All that made them so was the music and peace of the noble rhythms recognized and voiced by the priest at the altar. I went to such a mass Ash Wednesday morning. The service leapt into life because the priest lived it in his words.

And I think the same thing is often true of the choral masses and evensongs. Somebody told me, or I read somewhere, that intoning originated when in the early Church or maybe in the synagogue, the priests found, that in order to be heard they had either to shout or to sing. So they naturally chose the latter, and intoned. If this is true—and it may be—why is it not worth while to proceed on that assumption, and intone so that we can hear the words as well as the tones? It can be done, and I have heard priests sing high mass so clearly that every word rang as true as if they had spoken it. A bishop of the English Church who recently celebrated high mass in a New York church sings mass with so nice an enunciation that every word sounds distinct, yet the music of it is perfect.

So both can be done. And are n't they worth doing? It seems to me that what Sir Arthur Quiller-Couch says about style in writing is equally true about this. He defines style in writing as being courteous to your reader. In other words, cultivating a good style in writing is only cultivating good manners.

The trouble starts I imagine in the preparatory schools. At any rate, that would be a good place to begin correcting

it. Then carry along the good work to the seminaries. Surely the appeal to good manners will have a prompt response in those circles. It is fair to estimate that the words of the Prayer Book services are as beneficial to the pews as are the thoughts of the sermon. I am willing to leave out entirely the possibility of their being as interesting, and I have found comparatively little difficulty in distinguishing the articulation of the sermons. N.

BOOK REVIEWS

A People's Life of Christ. By J. Patterson-Smyth, LL.D., D.C.L. New York, 1920. Fleming H. Revell Co.

Dr. Patterson-Smyth has written three or four little books on "How we got Our Bible," and on the "Hereafter," which have proved both useful and popular. Perhaps that may prove true of the present volume, and at any rate it is quite orthodox and harmless. But it adds nothing by way of elucidation and illustration to the Gospel narratives and your reviewer is unable to see why anyone should prefer this book to them. It may help our readers to fix its rank if we mention the fact that the frontispiece is the head of Christ from a well-known Hoffmann picture. C. C. E.

Aspects of Christian Character. A Study of the Beatitudes. By J. Howard B. Masterman, M.A. With an introduction by the Bishop of London. London, 1921. Longmans, Green & Co.

This is the book written for the people of the Bishop of London to read in Lent, 1921. It is very good, and meaty and thought-provoking; but the people of London must be far, far above the average of the people of any diocese on this side of the water, to be able to profit by it. We cannot imagine a man in the street, in any street, reading it through. Browning, Shelley, words in Greek, brilliant expressions like "Faith is no anaemic virtue placidly waiting for the good that it seeks" (with a diphthong in anaemic) could hardly be of spiritual help for Lent in New York. It might be, for a priests' retreat. P. R. F.

The Behavior of Crowds, by Everett Dean Martin. New York, Harper and Brothers, 1920, pp. 303, index.

Mr. Martin is "Lecturer in Social Philosophy and Director of the Cooper Union Forum of the People's Institute of New York." He would seem to be an individualist convinced that we can best improve by having human beings refuse to act like human beings and act instead like animated intellects. To him the statement that man is a social being is not merely a statement of fact: it is a confession of weakness. He insists, to be sure, in his last paragraph, that such a "free spirit" as he longs for is "truly social;" that "he contributes to the social not a copy or an imitation, not a childish wish-fancy furtively disguised, but a psychic reality and a new creative energy;" he becomes a true citizen in the "Republic of the Free." All of this merely means that man may possibly hope some day, having lost all sense of brotherhood, all enjoyment of ritual of state or religion, all hope of Heaven either mundane or superhuman—for these good things are nothing to our author but wretched crowd complexes in which we hide our individual inferiorities,—develop into a race of smilingly self-sufficient intellectual Brahmins. For those who like to contemplate a society wholly made up of such citizens, let us leave this dream. It would bore this reviewer most exceedingly, and many other normal persons. This may be because we are descended from the Simians. And then again it may be because we are the sons of God.

It is interesting to see how Mr. Martin, having ruthlessly decried millenia of all sorts, from "the Co-operative Commonwealth" to "the Communion of Saints," concludes by presenting his own millennial state, this "Republic of the Free." Since the tendency to dream of Paradise has revealed itself even in Mr. Martin, possibly it is somehow bound up with human nature and therefore may be not quite unintelligent and weak. But if, as the author says, belief in social states yet hoped for is a means whereby the believer seeks to flatter his self-esteem by transferring the virtues of his dream society to his unappreciated and defective self, just what sort of person would Mr. Martin find himself if, in the face of this concept of an intellectual "Republic of the Free," he psycho-analyzed himself? One hates to be cruel; but a little cruelty may not be amiss toward a man who calmly assumes that all the dreams, religious or secular, of men and women are only our crude attempts to escape from our own subconscious sense of being defectives.

Mr. Martin has tried to present a new analysis of crowd psychology, —to adapt Freud to “folksiness.” Nothing much, in the way of facts as distinct from phraseology, has been added to Le Bon’s earlier work, “The Crowd.” This present volume is ingenious, and interesting in spots, but possibly one may say, without fear of offence, that it is the mental product of a man who might profit by a sense of humor.

—BERNARD IDDINGS BELL.

The College and New America. By Jay William Hudson, Ph.D., Professor of Philosophy, University of Missouri. N. Y., Appleton, 1920, pp. xi+202.

This is an unusually readable study of our educational faults, not lacking in humor, and rather rich in suggestions for an effective plan of improvement.

Professor Hudson finds that the present failure of the college to realize its potential importance as a force for a better world is chiefly caused by the lack of a definite aim. College education fails to train men for life because life is too vague in the minds of most teachers unless expressed in practically concrete terms. The aim suggested for American education is “to produce a definite American social order, in relation to a definite world order” so that subjects would not be taught for their academic value alone, but would have contact with life, and power to work for the correction of the ills of society. The primary agents for this change would be the teachers, the most glowing results for the individual student would be a more vital interest in the subjects of study and an effectual training for life.

—J. R. L.

Monophysitism Past and Present. A Study in Christology. By A. A. Luce, M.C., D.D., Captain late 12th Royal Irish Rifles: Fellow of Trinity College, Dublin. London: S. P. C. K. New York: The Macmillan Co., 1920, pp. 142.

The writer of this illuminating essay believes that “the study of heresy is the best guide to orthodox Christology” and also declares that the type of heresy here criticized is not “an oriental antique” or “a curiosity of the intellect,” but a system of thought which exists today. It rests on a philosophy which, whether recognized or not, is in fact its necessary basis. And a similar statement applies to the Nestorian and the Catholic views. Each of the three competing interpretations of Christ is grounded in a

philosophy of its own, and in each case also the philosophy applies to a particular view of the Cosmic Problem—the relation between God and the world. There are three possible solutions here. The first and lowest is dualism—God *and* the world—one expression of which is ordinary deism. The Christological counterpart of this dualistic conception is of course Nestorianism. The second is monism—God *is* the world—or pantheism, which in Christology gives us Monophysitism. The third solution is theism conserving the proper identity of both God and the world, with their difference and their union. Applied to the Christological Problem this finds expression in the Catholic doctrine of One Person and the Two natures of our Lord. This condensation of the author's preliminary discussion in his opening chapter by no means does justice to the parallelism he exhibits, but it will at least serve to indicate the plan and purpose of the essay. When he says that Monophysitism is "grounded in the nature of the human mind" he refers to the universal craving for unity and synthesis. This is the secret of the fascination which both materialism and pantheism have exerted in the past, and still exert today. They meet the demand for a single ultimate principle. In like manner the demand for some easy and simple solution of the problem of Christ was bound to assert itself. The clumsy attempt of Arius took the form of minimizing His Godhead. The Monophysite heresy tends to obscure the truth of His Manhood. Both, though from opposite sides, deny the Catholic doctrine of the Incarnation which reached its full and exact expression in the Chalcedonian formula. It will be perceived that there is a distinct advantage in this particular line of approach to the great theological problem. From this point of view Christology can no longer be regarded as an isolated theme or be relegated to a small body of narrow specialists. It lies, as our author points out, in the main stream of the current of human thought. For which reason the book before us should appeal to a much wider constituency than its title suggests. The intelligent reader will discover as he follows the singularly clear and lucid argument here presented how the study of an old-time heresy may be highly illuminating to vital interests of the present day which are rarely associated with theological controversy. It is also quite possible that before the conclusion is reached he may view in new perspective the relation of religion to the common life.

But the importance of the book appears further in its serious attempt to explain the Chalcedonian teaching by the assistance of Bergsonian psycho-

logy, employing the interpenetration of psychic states and the distinction between deep-seated and superficial consciousness. An attractive line of inquiry is here opened up with possible results of a very far-reaching character should the author's conclusions finally be approved. In such event we can see the intrusion of a new element in the critical treatment of the Gospel narrative. Of course no positive hint of this is given by the essayist and any such digression from his immediate subject would be out of place. Whether he succeeds or fails in his contention, his effort is noteworthy and for several reasons significant. Not a few writers in our day have labored assiduously to create the impression that the orthodox formula is a *cul de sac*—usually by the reiterated assertion that it gets us nowhere—and others unwittingly have played into their hands by a view of its finality which, though apparently reverent, really dishonors it. The fact that it steers between Scylla and Charybdis, delimiting truth from possible error on either side, does not mean that it operates to discourage all devout speculative inquiry. An approved safeguard, it gives us our bearings and becomes a secure point of departure. This has been exemplified more than once in recent years. It is exemplified here. The writer is perfectly satisfied with the terminology of the creeds, and merely aims to show that the Church's faith in Christ can be psychologically justified on Bergsonian lines, in a word, that we have an intellectual basis for the possibility of two natures in our Lord and support for the independent reality of His personality. Incidentally and by the same test the specious fallacies of Monophysitism are exposed. It would of course be quite a gratuitous supposition to imagine that the integrity of the faith depends upon any sort of philosophical speculation, still less that it must stand or fall by the ultimate fate of M. Bergson's psychological doctrines. Dr. Luce is careful at the outset to repudiate any such inference. The fact remains that he has exhibited certain outstanding features of mutual congeniality and correspondence in the two view-points sufficiently striking to compel attention and substantial enough to rule out of court the confident assertion that Chalcedon is hopelessly out of date.

We find ourselves less in sympathy with some of the minor points of the essay. The writer attempts to relate Monophysitism to many errors of belief and practice, and, we are bound to say, in more than one instance seems to have wandered too far afield for his illustrations. We are interested

but not convinced when told that "mysticism and monophysitism are twin systems." The heresy is related also to such diverse things as a bald rationalism and the position occupied by the advocates of Church disestablishment! Again, "Monasticism is applied monism" and, by implication, finds itself at home in monophysitism as nowhere else. But we reflect that Nestorius as well as Eutyches was a monk, not to mention the fact that in all the ages religious orders have flourished in the Catholic Church: also that modern monophysitism where it is at all influential gives no countenance to asceticism. The fact that of old the two were frequently boon companions hardly justifies this part of the author's description of "The Ethos of Monophysitism."

But aside from a few things like these, which do not affect the integrity of the main argument, we have only words of praise for this stimulating book. It concludes with a very pertinent and earnest plea that in our habitual thought and devotion we should ever aspire to a deeper realization of the perfect humanity of our Lord.

T. B. F.

Spiritism and The Fallen Angels. By James M. Gray, D.D. Fleming H. Revell Company. 1920.

"That mediums can receive communications from another world there is no doubt, nor is there any doubt that their communications are from evil spirits, for the Bible confirms both propositions." These words are an excellent summary of what this book tries to teach. There is one very impressive thing about the book, and that is its bringing together into small compass all the texts of the Bible which seem to refer to spirits, and especially to evil spirits. In those texts there is a mass of evidence bearing upon Spiritism, of great extent and of primary importance. The interpretation of those texts is difficult; but the tendency of our time has been to make their interpretation impossible by an unwillingness to admit the existence of evil spirits. Such an attitude is a denial of the scientific temper. As the Society for Psychical Research has vigorously fought for the doctrine that it is unscientific to deny the possibility of communication with the dead, so the church, as the custodian of Holy Scripture, may well fight for the doctrine that it is unscientific to deny the possibility of evil spirits as the causes of Spiritistic phenomena and of moral phenomena as well. And we should add to scientific open-mindedness, our confident belief as

Christians in the importance of Holy Scriptures. The words of the inspired writers, and above all, the words of Our Lord, in the matter of evil spirits as well as in other things, "were written for our learning," and doubtless for our warning.

The mass of Scriptural evidence which this book brings together, is very poorly handled. The order of presentation is not logical, but topical, and the author constantly repeats himself and anticipates himself. But much worse is the irresponsible mingling of reason and conjecture, which is calculated to make intelligent readers throw down the book in disgust.

The Body Is One. An Introduction to the Problems of Christian Unity. By Rev. C. Beaufort Moss. Sometime Scholar of Christ Church, Oxford. S. P. C. K. 1920. pp. 144.

This small volume is a study book dealing with present-day divisions in the light of their origin. The main purpose is to impart knowledge in a simple manner and to furnish facts for profitable discussion. It is taken for granted that reunion when it comes will be reunion in the Catholic faith.

The first third of the book gives a sketch of church history up through the Reformation. A profound change, aside from the break up of Christian unity at this period, was the introduction of an entirely new kind and type of Christianity. A discussion then follows in turn as to the situation as regards reunion by our communion with Rome, the eastern churches, and the Protestant sects. Each are studied in the light of three conditions. "First there must be a general desire for it (re-union) on both sides; Secondly, there must be unity of belief in fundamentals; thirdly, there must be adjustment of the practical difficulties caused by schism."

Little hope of reunion with Rome is found as no one of the three conditions are met. The author also seems to feel that the decrees of the Vatican Council are an insurmountable hindrance. He narrates the various attempts in the past to bring about reunion. The most probable way of accomplishing it is given as that of reunion accomplished through national churches which may be set up. The situation as regards the eastern churches is far more encouraging. Patience and continued good will can shortly accomplish it. Reunion with non-conformists presents a more difficult position. In the first place reunion is often desired from inadequate

motives. Then there is the difficulty of understanding each other's point of view especially when each has a different religious vocabulary. Most fundamental is the fact of no unity of belief. "If only we will stop thinking in terms of 'our common Christianity,' 'one United Church of the Empire,' and other sentimental but misleading phrases, and keep steadily before our eyes the right way of approach, first the spirit of charity, then unity of belief, then practical adjustment and intercommunion last of all, we need not despair that the broken fabric of English Christianity will in time be restored to unity and peace."

The chief conclusion of the book is that there is no short cut to unity, for sin is the real cause of schism. Since this is so, reunion must be preceded by spiritual revival. Our unique position in Christendom makes us capable of gathering the scattered members of Christ's flock but we must examine our own fitness. Our own faults must be amended before we can be reconciled with others. Chiefest of these faults are the lack of unity among ourselves in matters of belief, the lack of charity, and the lack of discipline in matters of denial of the faith. Above all the need is for a new spirit and a new heart.

The author has gathered much compact information into a small book. His bibliographies at the end of the chapters are useful. In a word he has rendered a service to those who are interested in the matter of reunion but who have neither the historical background nor the opportunity to study the whole situation in all its aspects.

The Meaning of Holy Baptism. By the Reverend C. H. K. Boughton, D.D. London and New York: Longmans, Green and Co. 1920. Pp. 96.

In this exposition the attempt is made to reconcile with the language of the Prayer Book that conception of "Regeneration" which identifies it with "Conversion" or "Repentance." As might be imagined, this is a task requiring considerable ingenuity.

The author's great fear is that some magical power may be attributed to Holy Baptism when it is regarded as the instrument of regeneration; as if, forsooth, there were danger of supposing its immediate effect to be the conversion of its recipients. Accordingly, our use of the term "regenerate" as applied to the baptized is "with a much diminished meaning," or "only in a formal sense." In fact, from his point of view, "Regeneration" is one

thing and "Baptism" another—the former the work of the Spirit; the latter that of the church. It follows that Baptism is the seal, either of a regeneration (conversion) which has already been experienced, or may come to pass some time in the future—or, may never occur. This simple explanation, he thinks, "illuminates much otherwise doubtful language in our Prayer Book" (p. 61) or, "it will help us to steer a straight course through the otherwise difficult waters of the English Baptismal Offices." (p. 69).

Little seems called for by way of comment. The author would have been spared much needless trouble if only as a preliminary to his study he had made himself acquainted with the theology of the sacraments and, in particular, with the history of the baptismal controversy. T. B. F.

The Problem of Christian Unity. By Various Writers, New York, The Macmillan Co., 1920, pp. 134.

The Church Unity Foundation sponsors these seven addresses, five by denominational speakers, and two by bishops of our church. The addresses are brief; but they seem fairly representative. Dr. S. Parkes Cadman opens the discussions with an address on "Can the Divided Church Meet the Challenge of the Present World Crisis?" The question is barely stated by the author; and certainly he has not answered it. There is, of course, much of the same kind of talk that we have heard, until we weary of it, about the church—here "both Catholicism and Protestantism" being on trial. We earnestly wish some one who holds this view will some time give to the world an explanation of it that will be "understood of the people." Naturally no Catholic can be expected to accept a definition such as the following "That is true Catholicity which sees in the past, the present, and the future of the *Ecclesia* the outworking of one Divine Design, slowly appearing beneath the wear and waste of human agencies."

Bishop Garland's address on "Steps Toward Organic Unity: The Present Situation" is the best in the volume. Its summary of work accomplished along the lines of Church Unity in various parts of the world is accurate, and gives some foundation for an optimistic outlook.

Professor McGiffert deals with "Causes Leading up to Divinity." Naturally a church historian will be accurate in historical statements, though we may not always agree with his conclusions. We must confess we are deeply interested in the analysis of the Protestant Reformation given in passing. "Obstacles in the Way" are discussed by Dr. William F. Mc-

Dowell. The best thing he says is that the first obstacle in the way of reunion is the lack of definition. He gives as a concrete example of this the failure of the efforts to reunite Methodists, North and South. Ecclesiastical inertia, doubt, lack of a satisfactory plan of unity and other practical matters are touched upon in a manner to show that in the question of reunion all is not plain sailing. Mr. Speer's address on the unity in the mission field shows how denominations holding much the same doctrinal, devotional and governmental standards have united in the mission field. Unions of various kinds of Presbyterians with each other and with the two Reformed Bodies and Congregationalists, e.g., have been accomplished; and such unions are quite useful and natural. When the various Evangelical Protestant bodies in the home lands as well as the mission field have come together and can present a united Protestantism to the church, then the time will have come for further steps, provided the Catholic churches will also have been reunited. But any scheme of "county," "federation," to say nothing of actual unity of any Catholic church with any or all bodies of Protestants would place a serious barrier in the way of Catholic reunion, which must, to our mind, be a preliminary step to reunion with Protestantism. Dr. Coffin's address on The Mind of the Master is the weakest in the volume, giving but little on the mind of Christ and a great deal of that of the writer. We must repudiate his view, tinged by critical "scholarship" on our Lord's outlook on the future, especially as to the nearness of His Second Advent, and the statement that our Lord did not "found an institution, i.e., a church. Bishop Talbot, who speaks on "The Next Step," unfortunately was not familiar with the other addresses. He dwells on the great desire for unity; but he very properly concludes that "Church Unity cannot come until the spirit of Christian unity has become so strong as to be irresistible." He finds the beginnings of unity in the plan for Union adopted by the American Council of Churches and in the Concordat proposed between our church and certain Congregational leaders.

The Rev. Dr. Lynch has written an introduction. On the whole, this volume is rather mediocre. Little that is new has been brought forward to strengthen the cause of church unity. Nor can the reader find much to clarify his thought on the subject; and whoever seeks a really practical and helpful discussion will find himself disappointed in this volume.

F. C. H. W.

Our Family Affairs, by E. F. Benson. G. H. Doran Company.

There is a great deal of charm in this volume, as the author is one who has had unusual opportunities to observe events and people in interesting quarters of the world, and has the gift of setting down his impressions in lucid and graphic English. The point of especial value to churchmen is the exposition of the character of the author's father, Archbishop Benson, and the side-light shed on the development of Robert Hugh Benson. The Archbishop's untiring service to God and state, his fits of black depression, the terrifically overcharged Sunday observance which he inflicted on his family, the fear in which his children held him,—all are set down without any apparent effort of delineation. To offset this there are many passages of pure joy,—both humorous, as in the scenes at Cambridge, and sheerly charming, as in the pictures of jolly swims and rides and tramps which loom so large in the author's life from boyhood to the present. The things which appeal most deeply to the author,—the descriptions of his mother, his sisters, the death of his father,—are treated with a masterly restraint; their simplicity is the highest form of artistic writing. Throughout the book one recognizes vivid spots from "David Blaize," "Michael," "The Babe, B.A.," and "Up and Down." Whether one is fond of the churchly side of these memoirs, or the interesting people involved, or the delight of watching an attractive family of children grow up, one can revel in a book written in perfect English and with faultless taste, with none of the cheap sensationalism of which memoirs have been so full of late.

E. L. C.

BOOKS RECEIVED

The Political Aspects of St. Augustine's "City of God." By John Neville Figgis, Litt.D. Late of the Community of the Resurrection. Longmans, Green & Co. London, 1921, pp. 132.

David Hummell Greer, Eighth Bishop of New York. By Charles Lewis Slattery, D.D. Longmans, Green & Co. New York, 1921, pp. xiii, 321.

The Parish—Its Life, Its Organization, Its Teaching Mission and Its Divine Contacts. A Handbook for the Clergy and Laity. By Rev. William

A. R. Goodwin, D.D. Morehouse Publishing Co., Milwaukee, pp. xiii, 136.

Johannine Writings—*Liverpool Diocesan Board of Divinity Publications*, XIX. By A. Nairne, D.D. Longmans, Green & Co. London, 1918, pp. 114.

Heroes and Kings—*Bible Readings for Schools*. By Humphrey Milford. Oxford University Press. London, E. C., pp. 168.

The Control of Parenthood—*Edited by James Marchant, LL.D., C.H.E., F.R.S., Ed.* Secretary of the National Birth-Rate Commission. Introduction by the Bishop of Birmingham. G. P. Putnam's Sons, 1920, pp. ix, 220.

The Doctrine of the Church and Christian Reunion, being the Bampton Lectures for the year 1920. By the Rev. Arthur C. Headlam, D.D. Longmans, Green & Co. London, 1920, pp. xii, 326.

The Problem of Reunion. Discussed Historically in Seven Essays by Leslie J. Walker, S.J., M.A. Longmans, Green & Co. London, 1920, pp. xxii, 235.

The Ship "Tyre." A symbol of the fate of Conquerors as prophesied by Isaiah, Ezekiel and John and fulfilled at Nineveh, Babylon and Rome. A study in the commerce of the Bible. By Wilfred H. Schoff, Secretary of the Commercial Museum, Philadelphia. Longmans, Green & Co. London, 1920, pp. 157.

The Call to Unity. The Bedell Lectures for 1919 delivered at Kenyon College, May 24 and May 25, 1920. By William T. Manning, S.T.D., D.C.L. The Macmillan Company, New York, 1920, pp. 162.

Lambeth and Reunion. An interpretation of the Mind of the Lambeth Conference of 1920. By Frank Theodore Woods, Bishop of Peterborough (Episcopal Secretary of the Lambeth Conference). Frank Weston, Bishop of Zanzibar, Martin Linton Smith, Bishop of Hereford. Society for Promoting Christian Knowledge, New York: The Macmillan Company. London, 1921, pp. 115.

National Assembly of the Church of England, Summer and Autumn Sessions, 1920. Report of Proceedings. Society for Promoting Christian Knowledge, London, 1921, pp. 131.

Bulletins of the Presiding Bishop and Council of the Protestant Church. Series of 1921. Published by the Department of Publicity, 281 Fourth avenue, New York City, 1921, pp. 110.

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Our Glorious Comprehensiveness

WE sometimes hear the Anglican Church praised on the ground of its comprehensiveness. It embraces in its ample bosom all sorts of Christians—from those who say the Hail Mary to those who do not believe in the divinity of Christ. It tolerates all sorts of bizarre and heterogeneous practices and every conceivable liturgical use. We once heard a clergyman of the Church say with great fervor in a speech before some convention: "High churchmen? Yes, thank God! Low churchmen? Yes,

thank God! Broad churchmen? Yes, thank God! But all one!" This was the way it presented itself to this oily and perfervid orator. We can imagine the thunders of applause which greeted this sentimental explosion.

Such comprehensiveness, however, does give one pause, when it leads to bitter recriminations and accusations of disloyalty being hurled hither and thither by various petty groups and equally petty individuals within the Church. In practice each tiny group apparently finds it difficult to live up to this ideal of our glorious comprehensiveness. The members of the groups feel somewhat lost in so big a house.

The aforesaid comprehensiveness presents a serious obstacle to the success of church journalism. The members of each little group would prefer to have their own organ, if only they could raise the cash. Failing that they subscribe reluctantly to such periodicals as we have until something is published that does not square with their own narrow prejudices, and then they write angry letters to the publishers or editors, requesting them to discontinue their subscription. One man discontinues the *Churchman*, because it is too radical in its social sympathies. Another discontinues the *Living Church*, because he does not quite approve of the attitude which the editor took in connection with the Concordat. The *American Church Monthly* has lost subscribers for various reasons, among which may be mentioned the following: the editor once ventured the opinion that the prohibition law should be enforced; at another time he suggested that some of the Old Testament lessons appointed in the lectionary were not edifying nor suited to the spiritual needs of a congregation; he even went so far as to admit certain

articles that spoke of the Blessed Virgin Mary with respect and veneration; but his crowning offense was that he dared to question the infallibility of the Presiding Bishop and Council. The actual result of our comprehensiveness is that most of our church people take no church periodical at all, as no editor is quite omniscient enough to satisfy them.

Some of us may be permitted to have our doubts as to the desirability of this comprehensiveness. We look forward with longing expectation to the day when we may have achieved some common ground of faith and practice. Our present situation is utterly unsatisfactory, because we all know that opposites cannot both be true. It cannot be that in the Eucharist our Lord is both present and absent at the same time; that it is at the same time right for one to make a sacramental confession and wrong for another; that the reserved sacrament in the open church should be both a help to devotion and a source of danger to the faithful. Either we may ask saints to pray for us, or we may not; the sick person may be anointed with holy oil, or he may not; it is right and just to pray for the dead, or it is utterly wrong and unnecessary; the Eucharist should be the chief act of worship for every congregation on Sunday morning, or it should not. We cannot have it both ways.

It is pathetic, when a vast congregation has gathered in a cathedral on some historic occasion—such as the consecration of a Bishop—to see people straining their eyes to see whether the Bishop reverences the altar, or does not; whether he genuflects before the Blessed Sacrament, or does not. If he should reverence the altar and genuflect before the Blessed Sacrament, then one half of the

congregation would be thrilled with joy, while the other half would mournfully conclude that he must belong to the enemy. This is tragically ridiculous. Sooner or later we must really get together or definitely separate.

Our present state is far from being ideal. We do not aspire to that kind of a united Church which has for its aim the comprehending within itself a wide diversity of beliefs and practices touching all matters of religion. We all need seriously to lay to heart the great dangers we are in by our unhappy divisions within our own communion and to pray God that He will hasten the day when true faith and right practice will prevail everywhere in the Church.

Sympathy and Co-operation with Protestants

SURROUNDED as we are by every blend of Protestants, we are often perplexed as to what should be the guiding principle in our attitude toward them. Shall we associate freely with them socially and ecclesiastically? Shall we seek to minimize, as far as possible, the points of difference between them and ourselves? Shall we exchange pulpits with them and invite them to communicate at our altars? In general, there are two ways of answering such questions as these.

According to one theory we should criticise them; we should enter into controversy with Protestants whenever the opportunity presents itself; we should lose no chance to set before them the truth about the Gospel and the Church as we understand it, and point out to them the errors of their sectarian position; and we should, under no circumstances, fraternize with them nor make them

feel that the differences which keep us apart are unimportant or unessential.

The other attitude would be to seek to form a personal acquaintance and friendship with our Protestant brethren on every possible occasion. Our clergy particularly should call on Protestant ministers and endeavor to become their trusted friends. This would not necessarily mean that we had compromised our position. It would simply give us wider opportunities to speak the truth in love, to make clear to them certain phases of religion which have not been included in Protestant custom or tradition. This would easily be practicable in small towns, for there our clergy have abundant opportunities to be neighborly and friendly with the ministers of the various denominations. They are not so hemmed in by parochial duties, nor so harassed by all sorts of official appointments that they cannot find time to be courteous—as is often the case with clergy in the large cities.

We were interested the other day, in reading the second installment of letters by Father Benson, the founder and for many years the Superior of the Society of St. John the Evangelist, to discover that he invariably favored the latter of these two alternatives. We quote from a letter on page 132:

I am very glad that you saw something of Mr. P's street preaching. A little intercourse with him may be very helpful. God's Holy Spirit may be leading him onward. We must be ready to work along with the Blessed Spirit wherever we see any indications of preventing grace, although we must be careful not to outrun the Holy Spirit, or urge matters in our own strength. Gentle sympathy and co-operation is far more effective than controversy. If, therefore, we are able to show this without compromising our own position all is well.

Undoubtedly, if this attitude were more often taken by Anglo-Catholics of strong conviction, it would soon lead to the breaking down of many barriers that are blocking the way to unity. The stiff and hostile attitude of many Catholics often confirms Protestants in their prejudices and their unwillingness to accept the Catholic point of view. In the minds of many Protestants, to be a Catholic is synonymous with being bigoted, narrow-minded, harsh and disagreeable. We fear that some Anglican Catholics have much to answer for under this charge. We wish that we might all mend our ways in this respect, and endeavor to cultivate greater kindness and friendliness with those of our neighbors who hold different views of religion. Then we might the more readily, by manifestation of the truth, commend ourselves to everyman's conscience in the sight of God.

Newspaper Reading

ARE newspapers a hindrance or a help to progress in sanctity? Certainly most of the saints whose lives we study and ponder over for our edification lived before the days of newspapers. St. Francis of Assissi, for example, had no newspaper set before him at his breakfast—when he ate any breakfast—and therefore he was deprived of the advantage of knowing of the atrocious murder which had been committed in Sicily, of the prominent citizen of Perugia who had heartlessly run off with another man's wife, of the three score travellers who were lost in the wreck in the Aegean, and of the decisive battle which had just been fought with many casualties in Greece. He had to be content with the ordinary knowl-

edge that filtered through to him by means of conversation with his neighbors and his brethren on the roadside or at the inn. Are we so much better off than St. Francis because we read the daily newspaper, or are we at a disadvantage in running our Christian course?

We often feel strangely depressed after reading a voluminous metropolitan daily. We can almost fancy that we have emerged from an involuntary bath in a filthy, slimy pool. We have been reading of dastardly crime, of every conceivable sort of falsehood, of flagrant impurity, of the triumph of crass materialism, of notable instances of human perversity, of national self-seeking and covetousness, of political crookedness, of art tainted and degraded by commercialism, of wide-spread mammon-worship, of arrogant godlessness; we are tempted to think the man was not far wrong who called the newspaper "the devil's diary." It is often dreary reading and may easily pull us down in mind and spirit. Especially is this true of those widely circulated newspapers that pander to the lowest tastes, if, by chance, we should have such a sheet thrust into our hands. Of late it seems that even our best papers have fallen from their previous exalted ideal of printing only "All the News That's Fit to Print," and they now flaunt on their first page the most sordid details of matrimonial failures in high society.

It is also surprisingly easy to waste time over a newspaper. We fear that there are many people who squander precious hours every day over the daily papers. There are certainly vast numbers of our population who read nothing but the newspapers, and it is to be feared that they find little that is stimulating or inspiring in such

reading. One rises from a half hour's dawdling over the average paper weary and disgusted. If we must read newspapers we should at least limit ourselves strictly in the matter of the time we are to give to them. It might be a good rule to read only as much of the morning paper as we can skim through while eating breakfast, although we cannot vouch for the effect that it might have on the processes of digestion.

In any case if we must read the daily papers—and it seems that we must in order to keep abreast of the times—we should read them in the spirit of prayer, uttering ejaculatory prayers before and during and after reading. We may scan the headings of the columns from the standpoint of the divine Saviour Who was sent here to redeem the world, for in the newspaper we have spread out before us a vast panorama of human sin and folly. We should look upon this mass of sin and suffering, not with contempt and scorn, but with compassion and pity and prayer. Newspaper reading provides a fruitful opportunity for daily intercessions. As we lay down the paper we might well say an "Our Father" for all the miserable and wretched persons and groups and cities and nations of which we have been reading. If we do that we shall rise from the paper, not disgusted and depressed, but strengthened and refreshed and we may take up our daily round of duties with inspiration and hope.

The Bible in Seminaries

ONE of the best known preachers of our communion gave the following as his experience of the practical value for the work of a priest of biblical criticism. In the

seminary he specialized in biblical work, and rested content with no conclusions until he had rushed to the library and consulted the findings of Schmiedel and Zahn, Sweitzer and Weiss, Wellhausen, Weizsäcker and the rest of the euphonious company. He entered upon his priestly work supposing that in whatever sort of parish or community he might minister there would be at least a handful of serious thinkers, persons who could come to him on Sunday noon and say, "Now what you told us this morning sounds all very well, but we want to know what Johannes Weiss says of such theology." He had prepared himself to deal with the parish intelligensia. He has now been a priest for many years and has preached in every variety of parish in our richly variegated body, and not one soul has he ever met who had even heard of Weiss or of Schmiedel. Such ignorance may be depressing but it is a fact.

In most of our seminaries more hours of the curriculum are devoted to biblical work than to any other subject, and sometimes more hours to the Old Testament than to the New. For what end? Devotional? Theological, that one may learn to prove by the Bible that which is taught by the Church? Historical, showing the preparation of Israel for the coming of Christ? The Old Testament is regarded as a jig-saw puzzle on which to try one's ingenuity,—impeded by conflicting opinions of learned Germans. And the unfortunate student of the New Testament, after struggling with eschatological and messianic theories and mythical interpretations and problems of date and authorship, finally (we trust) comes to see that most of the theories are mutually contradictory and cancel out in the mean; that the evangelists and Saint Paul really lived and that they wrote their books very much as we have them,

and that on the whole they were truthful and meant what they said. Our contention is not that this conclusion is not worth arriving at, but that an entirely unnecessary amount of valuable time is wasted in reaching it.

A priest's work is to try to win and save souls, and his program and method are provided by the Catholic Church. If the German critics are right, of course the Catholic Church is a superstitious imposture. If they are wrong, their voluminous productions are not worth much time from any but the specialist. Presumably a man who has been accepted by the Bishop as a postulant and candidate and has entered a seminary of the Church has decided on the second of these alternatives. Could he not be given a thorough course in the Bible, theological and devotional, and a brief review of the really assured results of modern criticism? Those candidates for holy orders who wish to specialize in this sort of thing, and those (if there be such) who look upon the Church as an open forum for the discussion of religious theories, could be allowed special courses in Schmiedel and Company to their hearts' content.

Women in the Priesthood

HAVING gained so many privileges which were heretofore closed to them, some modern women are now seeking to lay their hands upon the priesthood also. This movement has progressed much further in England than in this country. At the Lambeth Conference the proposal to admit women to the diaconate was adopted, though with many dissenting votes. It is no secret that some of the English clergy were hoping that the Bishops might

declare that women should be admitted to the priesthood. Sooner or later the question will become a practical issue upon which intelligent churchmen, both clergy and laity, will be compelled to take sides.

It will not do simply to shake one's head and say that such things can never be, or to hold up one's hands in horror. We must be prepared calmly to state whatever cogent reasons there are why women should not be ordained to the priesthood. If such reasons cannot be advanced with sufficient persuasiveness to convince prominent clergy and laity who may represent us is General Convention, then we need not be surprised if legislation is proposed and adopted which will open the priesthood to women.

We venture therefore to set forth the reasons which have convinced us that women should not be priests in any part of the Catholic Church.

1. It has never been so permitted in the Catholic Church. Our Lord might have chosen women to be of the number of His twelve apostles, but He did not. If it had been in accordance with the mind of Christ that women should be admitted to the ministry of His Church, is it not reasonable to suppose that He would have indicated His intention by choosing them for apostles, or at least to serve among the seventy? Furthermore, when we recall His promise that the Holy Spirit would be with His Church to the end of the world and guide it into all truth, is it not significant that for nineteen centuries the Church has never decreed that women should be admitted to Holy Orders?

2. It is contrary to our deepest human instincts. It would mean that men as well as women would henceforth

be subject to the dogmatic and ethical instruction and spiritual leadership of women. Imagine women going to church with their husbands and sons and sitting through a service conducted by a woman priest, and listening to a woman preacher in the pulpit! What kind of men and boys would submit meekly to being preached to, harangued, and perhaps scolded by a female priest? Would women any longer respect their husbands if they did? We wonder how many women would send their boys to St. Paul's School or to Kent or Howe if all the teachers were women. Even in our leading women's colleges, most of the teachers are men.

3. It is contrary to the fundamental sex distinctions in our social order. A priest is essentially a father in God; a woman cannot be a priest because she cannot be a father. God has equipped her to fulfil quite as high and noble a function, namely, that of being a mother. Both are equally necessary for the preservation and well-being of our social order. We need men as rulers, as fathers, as priests, to represent the Divine authority and power of governance. We need women as counsellors, as nurses, as sympathizers, as helpers, as inspiring guides, as companions, as mothers, to bring out all that is sweetest and finest in human nature and lift it up to God.

The last of these reasons has been developed very persuasively by a woman novelist, Margaret Baillie-Sanders, in a letter to the *English Church Times* for May 6, 1921. We would like to quote her whole letter, but we have space only for the following which states the argument in a far better way than we could:

Why is a woman so essentially unfitted for the office of priest and minister of the sacraments? Because she is already a priest of something else—she is the priestess of life: she propagates it, she sustains it, nurses it, restores it, and gladdens it from start to finish. Obviously, and whether she likes it or not, she has this high and glorious office assigned to her by her Maker, and I maintain that its very powers and functions make it dangerous and unseemly for her to attempt to usurp any other priesthood.

She is in all other senses the guardian and custodian of life; the minister of the human and the kindly; the warmth and joy and replenishment of the earth. If she have the supreme happiness of being a mother she fulfils this great ordination, but she also fills it in another and quite as high a degree by conserving and rearing human life as a nurse, a foster-mother, as a worker amongst the young, the old, the helpless and the fallen, in the thousand ways that Christian women are anointed to do by their own divinely implanted instinct.

But it is this very priesthood of life which gives woman a power of emotionalism, a warmth of temperament, a beauty of form, and special physical qualities which would be infinitely dangerous, nay calamitous, in such an office as that of spiritual minister to the other sex. She is unfitted to be the medium of sacramental grace, not because she is inferior to man, but because she is irresistibly compelled by her all-wise Maker to be the medium of human grace, and to make supremely lovable to the harsh, materialistic world the tenderest loves, the sympathies, the joys, the possibilities of our fallen nature. If man brings God down to humanity, she lifts humanity up to God. Surely a glorious calling! Was not our model, the ever blessed Mary, the temple of Life itself? And was not our Lord's first miracle (Cana of Galilee) the response of the Man priest's sacramental grace to woman's priesthood of Humanity, "They have no wine"—they need your help. She voices nature: he God.

When men take over women's priesthood of life women may take over men's grace, and not till then.

On Loyalty

REV. J. G. H. BARRY, D.D.

THE dream of the Middle Ages was of one Christian society of which the Church should be the embodiment of the spiritual, and the State of the temporal interests. As there is one humanity united to God in Incarnate God, all its interests should be capable of unification in institutions which should be based on that which is essential in humanity, and not on that which is accidental; men should be united because they are human and Christian, and not divided because of diversity of blood or color or language. The dream proved impossible of realization, and the struggle for human unity went to pieces on the rocks of the rapidly developing nationalism of the later Middle Ages.

The Reformation was the triumph of nationalism and the defeat of Catholic idealism. It resulted in a shattered Christendom, in which the interests of local and homogeneous groups became supreme over the purely human interests. In State and Church alike, patriotism has tended more and more to become dominant over the interests that are supralocal and universal. The last few years have seen an intensification of localism. We have seen bitter scorn heaped on the few who have labored for internationalism in thought and feeling. We have seen the attempt of labor at internationalism utterly break down under the pressure of patriotic motive. We are finding that the same concentration on immediate and local interests is an insuperable bar to the realization of an ideal of internationalism which

would effectively deal with questions arising between nations and put an end to war. The Church failed to establish a spiritual internationalism; the indications are that it will be long before humanitarian idealists will be able to effect an union among nations still infected with patriotic motive such as shall bring about a subordination of local and immediate interests to the interests of humanity as such. That the general interests are also, in the end, the local interests is still far from the vision of the patriot.

What the growth of nationalities, with its consequent rise of international jealousies and hostilities has effected in civil society, has been brought about in matters spiritual by the divisions of Christendom. The various bodies into which Christendom has been split up are infected with the same sort of localism as infects the State. They dwell with pride upon their own peculiarities, and treat with suspicion, if not with contempt, the peculiarities of other bodies. The effort to induce the members of any body of Christians to appreciate what belongs to others, or to try to construe Christianity in terms of a true Catholicity, is almost hopeless. All attempts at the restoration of the visible unity of the Church have been wrecked, and seem destined for long to be wrecked, on the rocks of local pride and local interests. The motives which, in secular affairs, lead a man to put, not only his body and his goods, as he ought, at the disposal of his country, but also induce him to surrender his mind to the prevailing party and shout: "My country, right or wrong"; in matters ecclesiastical leads him to cry: "My Church, right or wrong." It is only by transcending this localism that we can hope for progress in

Church and State—can hope to conquer the wars and fightings among our members that make peace impossible.

This infection of localism is not peculiar to any body of Christians. The Oriental Churches have been largely State-bound for centuries, and, in addition, have been mentally immobile. The Roman Church, with its claims to exclusive ownership of the Christian Religion, has lost the vision it once had and subordinated the Catholic interests of the Church to the local interests of the Papacy. The fragments of Protestantism are too small any longer to claim the universalism claimed by the East and the West, and perforce acknowledge their partial character; but it is only to indulge in a more acute patriotism and assertion of rights of division, and the supremacy of the local over the general. The Churches of the Anglican Rite are less bound, perhaps, than others; they are restless under the limitations of localism and are haunted by a vision of an unrealized Catholicity; but they are torn by internal divisions and find their attempts at movement in any direction thwarted by the pull of opposing parties.

One result of the mental attitude generated by the conditions indicated above is that any attempt to deal with subjects other than those which are authorized because they are customary, or tolerated because they are familiar, is liable to be greeted with cries of reproach and accusations of disloyalty. Such and such teachings we are told, without much effort at proof, are contrary to the teachings of the Anglican Church, or are not in harmony with that teaching, or are illegitimate attempts to bring in doctrines or practices which were definitely rejected by our fathers at the Reformation. Those who

are implicated in such attempts are told that they are disturbers of the peace of the Church, and are invited to go elsewhere.

As one who is not guiltless of such attempts, and as one who is becoming accustomed to being charged with novelty in teaching, and disloyalty in practice to that which is undoubtedly and historically Anglican, I have been compelled to ask myself: "What is loyalty to the Anglican Church? Is there, in fact, some peculiar and limited form of Christianity to which I owe allegiance?" I had got accustomed to thinking of myself as a Catholic Christian, whose lot was cast in a certain province of the Catholic Church which was administratively separated from other parts of that Church. This I felt—this separation—to be unfortunate; but I was not responsible for it, and would be glad to do anything that I could to end it. I had not thought that this administrative separation from other provinces of the Catholic Church meant that I was pledged to a *different religion*; I had not thought of there being an Anglican Religion. I have all my life, in intention and as far as I know, accepted the whole Catholic Faith, of which it is said in a Creed accepted by the Anglican Church that "except a man believe faithfully he cannot be saved." I do not intend to believe any other Faith than that, and I intend to believe all of that; and I have not thought of myself as other than a loyal Anglican in so doing.

But criticism has led me to go back over the whole question and ask whether there is any indication anywhere in the approved documents of the Anglican Communion of an intention at all to depart from the Faith of Christendom as it was held by the whole Catholic

Church, East and West, at the time when an administrative separation from Rome was effected. Was a new *faith* at any time introduced? Has there, at any time, been any official action of the Anglican Church to limit my acceptance of the historic Faith? That many Anglican writers have denied many articles of that Catholic Faith I, of course, knew to be true. That some Anglican writer could be found who had denied every article of the Catholic Faith I thought quite possible. But I was not interested in the beliefs or practices of individuals. I am not at all interested in what opinions may or may not have been held by Cranmer at various stages of his career, or what opinions may be unearthed from the writings of Bale by experts in immoral literature; I am interested solely in the official utterances of the Anglican Communion.

In following out this line of investigation I have spent many weeks in the reading of many dreary documents, but, fortunately, documents are not important in proportion to the element of excitement they contain. I have read the documents contained in the collection of Gee and Hardy, entitled "Documents Illustrative of English Church History." I have read the "Formularies of Faith Put Forth by Authority During the Reign of Henry VIII." I have read "Cardwell's Synodalia." And I have also read "Certain Sermons or Homilies Appointed to be read in Churches in the time of Queen Elizabeth of Famous Memory," which I doubt whether any other extant human being has read.

And the upshot of the whole matter is that in none of these documents have I found any expressed intention to depart from the Faith of the Catholic Church of the past

as that Faith had been set forth by authority. No doubt, in the Homilies there are things said which cannot be reconciled with the Faith of Catholic Christendom. But the Homilies are of no binding authority, and I have included them in my investigation only because I wanted their point of view. That is harmonious with the rest of the authoritative documents—the *intention* is to hold the Faith; unfortunately, the knowledge of some of the writers was not as pure as their intention.

The point that I am concerned with is this: there is no intention anywhere shown in the authoritative documents of the Anglican Church to effect a *change in religion*, or to break with the religion which had been from the beginning taught and practiced in England. The Reformation did not mean the introduction of a new religion, but was simply a declaration of governmental independence. I will quote somewhat at length from the documents, for the purpose of showing that there is no indication of an intention to set up a new Church.

One or two quotations from pre-Reformation documents will make clear what was the customary phraseology in England during the Middle Ages. King John's Ecclesiastical Charter of 1214 uses the terms "Church of England" and "English Church." The *Magna Charta* of 1215 grants that the "Church of England shall be free and have her rights intact, and her liberties uninjured." The *Articuli Cleri* of 1316 speak of the "English Church." The Second Statute of Provisors of 1390 uses the title "The Holy Church of England." "The English Church" is the form used in the Act '*De Haeretico Comburendo*'

of 1401, as it is also in "the Remonstrance against the Legatine Powers of Cardinal Beaufort" of 1428.¹

These quotations will suffice to show the customary way of speaking of the Church in England. If this customary way of speaking went on during and after the Reformation, the inference is that there had no change taken place in the way of men's thinking about the Church; that they were unconscious of having created a new or a different Church. We know that the Protestant bodies on the continent and the later Protestant bodies in England did change their way of thinking about the Church from that of their fathers, and consequently their way of speaking of it also. But the formal documents of the Church of England show no change. "The Answer of the Ordinaries" of 1532 appeals as authoritative to the "determination of Scripture and Holy Church," and to the determination of "Christ's Catholic Church." The "Conditional Restraint of Annates" of 1532 protests that the English "as well spiritual as temporal, be as obedient, devout, catholic, and humble children of God and Holy Church, as any people be within any realm christened." In the Act for "The Restraint of Appeals" of 1533, which is the act embodying the legal principle of the English Reformation, it is the "English Church" which acts. That statement in the "Act Forbidding Papal Dispensations and the Payment of Peter's Pence" of 1534 is entirely explicit as to the intention of the English authorities. It declares that nothing in this Act "shall be hereafter interpreted or expounded, that your grace, your nobles and subjects, intend, by the same, to decline or vary from the congregation of Christ's Church in any

¹Documents in Gee and Hardy.

things concerning the very articles of the Catholic Faith of Christendom.”²

These documents date from the reign of Henry VIII. In the same reign another series of authoritative documents were put forth which contain the same teaching as to the Church. “The Institution of a Christian Man,” set forth in 1536, in the article on the Church has this: “I believe assuredly . . . that there is and hath been from the beginning of the world, and so shall endure and continue forever, one certain number, society, communion, or company of the elect and faithful people of God. . . . And I believe assuredly that this congregation . . . is, in very deed, the city of heavenly Jerusalem . . . the holy Catholic Church, the temple or habitacle of God, the pure and undefiled espouse of Christ, the very mystical body of Christ.” “The Necessary Doctrine and Erudition for any Christian Man,” in treating of the faith, declares that “all those things which were taught by the apostles, and have been by an whole universal consent of the church of Christ ever sith that time taught continually, aught to be received, accepted, and kept, as a perfect doctrine apostolic.” It is further taught in the same document in the eighth article, on “The Holy Catholic Church,” that the Church is “catholic, that is to say, not limited to any one place or region of the world, but is in every place universally through the world where it pleaseth God to call people to him in the profession of Christ’s name and faith, be it in Europe, Africa, or Asia. And all these churches, in divers countries severally called, although for the knowledge of the one from the other among them they have divers addi-

²Gee and Hardy.

tions of names, and for their most necessary government, as they be distinct in places, so they have distinct ministers and divers heads in earth, governors and rulers, yet be all these holy churches but one holy church catholic, invited and called by one God the Father to enjoy the benefit of redemption wrought by our Lord and Saviour Jesus Christ, and governed by one Holy Spirit, which teacheth this aforesaid one truth of God's holy word in one faith and baptism." *

With the accession of Edward VI, the Protestant element in the Reformation gained increased influence. Our question is, Did it succeed in imprinting a new theory of the nature and authority of the Church on the formal and authoritative utterances of the Church? The first "Act of Uniformity" of 1549 contains the now familiar appeal to Scripture and to the primitive Church, and the Book set forth is called "The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, after the Use of the Church of England." The "Second Act of Uniformity," 1552, uses the same language about the Church of England and the primitive Church. Passing on to the reign of Elizabeth, in the Injunctions of 1559, there is set forth "a form of bidding the prayers," which begins: "Ye shall pray for Christ's Holy Catholic Church, that is for the whole congregation of Christian people dispersed throughout the whole world, and especially for the Church of England and Ireland." In the Act of Supremacy of the same year it is provided that an opinion shall "be ordered, or adjudged to be heresy, by the authority of the canonical Scriptures, or by the first four general Councils, or any

*Formularies of Faith in the Reign of Henry VIII.

of them, or by any other general Council wherein the same was declared heresy by the express and plain words of the said canonical Scriptures." This test of doctrine is repeated in Canon VI of the Canons of 1571: "Preachers shall . . . see to it that they teach nothing in the way of a sermon . . . save what is agreeable to the teaching of the Old and New Testament, and what the Catholic fathers and ancient bishops have collected from this self-same doctrine." *

It is hardly worth while to spend much time on the Homilies. I will simply note that they continue the appeal to the primitive Church, which is asserted to have been holy, godly, pure and uncorrupt; and to the "old holy fathers and most ancient learned doctors" which are quoted as authoritative against later innovations. They still speak of the Church of England as continuous with the past. I do not find that they treat the contemporary reformers as of authority, or quote them as against the traditional teaching of the Church.

We will go onto one more stage—that is, to the Canons of 1604, which represent the mind of the Church of England at the time of the accession of James I. They declare that "whosoever shall hereafter affirm, That the Church of England, by law established under the King's majesty, is not a true and apostolical church, teaching and maintaining the doctrine of the apostles; let them be excommunicated." (III.) They appeal to the "Ancient fathers of the Church, led by the example of the apostles." (XXXI.) In treating of the use of the sign of the Cross in baptism they assert that its use follows the "rules of Scripture and the practice of the primitive Church." And

*Documents in Gee and Hardy.

further, "This use of the sign of the Cross in baptism was held in the primitive Church, as well by the Greeks as the Latins, with one consent and great applause." And replying to the argument from abuse the canon goes on: "But the abuse of a thing doth not take away the lawful use of it. Nay, so far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in all things that they held and practiced, that, as the Apology of the Church of England confesseth, it doth with reverence retain those ceremonies, which do neither endanger the Church of God, nor offend the minds of sober men." (XXX.)

It appears clear from a study of the passages quoted and of many others of kindred nature that the Anglican Church did not start out upon its separate career with any intention of becoming a sect; it did not complain of the corruption of the existing religion and declare its purpose to show to the world what true and pure religion is. It did not put forward as the basis of its action the existing corruption of doctrine, but the corruption of administration. Its claim was a claim to manage its own local affairs, and was put into execution when the Convocation of Canterbury voted in the negative on the question submitted to it, viz.: "Whether the Roman pontiff has any greater jurisdiction bestowed on him by God in Holy Scripture in this realm of England than any other foreign bishop?"

The attitude indicated is one that has been characteristic of the Anglican Church ever since. It has always been restless in the presence of a divided Christendom; the sin of the broken unity has always haunted it. It never has taken the smug attitude of sectarianism, a placid self-

satisfaction with its own perfection. It has felt the constant pull of the Catholic ideal, and has been inspired by it to make effort after effort for the union of Christendom. It has never lost the sense that it was in itself not complete, but a part of a greater whole. It has never seen in the existing shattered state of the Christian Church anything but the evidences of sin. Its appeal has constantly been, not to its own sufficiency for the determination of all questions, but to the Scriptures as interpreted by the undivided Church. If it has at times been prone to overstress the authority of some ideal and undefined primitive Church, it was because it thought that there—and there only—could the Catholic Church be found speaking in its ideal unity.

This which has been the attitude of the Anglican Church of the past is its attitude today. The Lambeth Conference of 1920 gave voice to it:

The Conference urges on every branch of the Anglican Communion that it should prepare its members for taking their part in the universal fellowship of the reunited Church, by setting before them the loyalty which they owe to the universal Church, and the charity and understanding which are required of the members of so inclusive a society.

Commenting upon this utterance of the Lambeth Conference the three bishops who are the joint authors of "Lambeth and Reunion" say:

The bishops at Lambeth beg for loyalty to the universal Church. The doctrinal standards of the undivided Church must not be ignored. Nor must modern developments, consistent with the past, be ruled out merely because they are modern. Men must hold strongly what they have received; but they must forsake the policy of denying one another's positive presentment of truth. That only

must be forbidden which the universal fellowship cannot conceivably accept within any one of its groups.⁵

The bishops just quoted add: "We rejoice at this new mind of the Lambeth Conference." Whether it is a new mind in Lambeth Conferences we need not consider; it is certainly no new mind in the Anglican Church, but is precisely its characteristic attitude of not claiming perfection or finality for itself, but of looking beyond itself to Catholic Christendom, and longing for the time when reunion of the churches which now make up its "broken unity" will enable it to speak with the same voice of authority with which it did in its primitive and undivided state.

In attempting to decide what as a priest of the Anglican Communion one may or may not teach or practice, one is bound to have regard, not to what is asserted by any one, even by any bishop, to be "disloyal" or "unanglican," but to the principles expressed or implied in the utterance of the Church itself. From those utterances, as I have reviewed them, it appears to me that a number of general principles may be deduced for the guidance of conduct.

I. The Churches of the Anglican Communion are bound by the entire body of Catholic dogma formulated and accepted universally in the pre-Reformation Church.

The Anglican documents, to be sure, speak of the "Primitive Church," but they do not anywhere define what they mean by that; and frequently, by their appeal to the "undivided Church" and to "general Councils," they seem to include in their undefined term much more than is commonly understood. In any case, the Church has no special authority, because it is primitive; its

⁵ "Lambeth and Reunion." By the Bishops of Peterborough, Zanzibar and Hereford.

authority results not from being *primitive*, but from its being *Church*. The only point of the Anglican appeal would be the *universal acceptance* of a given doctrine. Such universal acceptance must be taken as proof of its primitiveness—that is, of its being contained, explicitly or implicitly, in the original deposit of faith. The Anglican Church was content with the summing up of this Faith in the Three Creeds, and attempted to formulate no new Creed of her own. The XXXIX Articles are not strictly a Creed; they are not articles of Faith, but of Religion. But the very history of the Creeds implies that they are not final—that is, complete, but that they are a summing up of the Catholic Religion to date. There are truths which the circumstances of the Church in the Conciliar period had not brought into prominence, which later events compelled the Church to express its mind upon. Such a truth is that of the Real Presence of our Lord in the Sacrament of the Altar. This truth had attained explicit acceptance throughout the Church before the Reformation, as is sufficiently witnessed by the liturgies in use. It is also embodied in the Anglican liturgy. If any one thinks the language of the Anglican Church doubtful on this point, the principles enunciated by the Church compel interpretation in accord with the mind of the universal Church. There are other truths which are binding on us on the same basis of universal consent, but I am not seeking to apply the principle in every case but only to illustrate it.

II. There is another class of truths or doctrines, which are widely held in Christendom, which yet cannot be classed as dogmas of the faith. Such a doctrine is that of the Immaculate Conception of the Blessed Virgin Mary.

This doctrine has been made of faith in the Roman communion, but has not yet ecumenical acceptance, and therefore may be doubted without sin by members of the Greek or Anglican Churches. What we need to avoid, as the Lambeth Conference has reminded us, is a purely insular and provincial attitude in relation to doctrines which have not been formally set forth by Anglican authority. The Anglican Church has tried its best to impress upon us that there is no such thing as an Anglican Religion; there is but one Religion—the Religion of God's Catholic Church. What we are to seek to know is not the mind "of the Anglican reformers," or the mind "of the Caroline divines," but the mind of the Catholic Church. Wherever we shall find that mind expressed, though in terms unfamiliar to us, we are bound to treat it with respect. We are to seek to know the truth that the truth may make us free—from all pride and prejudice, as well as from heresy and blasphemy. And we shall best come at this mind in its widest meaning by the study of the writings of the saints of all ages and of all parts of the Church. It may fairly be inferred that those who have attained great perfection in the Catholic life have achieved it by the application of Catholic truth to every-day living.

III. The members of the Anglican Church have the same freedom as other Catholics in the matter of theological speculation. What was done at the Reformation was not final in the sense that we are never to believe or to teach anything that is not found in Anglican formularies. The fact that a certain doctrine, like that of the Invocation of Saints, was omitted from the Anglican formularies is not fatal to its practice. The grounds of its omission in practice may or may not have been well

judged. But the theory of it was never denied; it is, indeed, contained in the Creeds themselves, and change in circumstances may justify its revival in practice.

Moreover, the theology of the Christian Church is not a body of static doctrine, but is the expression of the ceaseless meditation of the saints upon the truths revealed to us by God. To suppose that any age whatever has exhausted the meaning of the Revealed Truth would be absurd. It is inexhaustible. So long as the mind of the Church is pondering it, it brings out from it things old and new. Among ourselves it is, perhaps, at present more desirable that we should bring out the old things than seek to find the new. The historic circumstances of the Anglican Church have been such as to lead to the practical disuse of much that is of great spiritual value in the treasury of the Church. It is largely in the attempt to bring into use the riches that have been abandoned that some are today incurring the charge of disloyalty—a charge that they are not careful to answer, if they may be permitted to minister to a larger spiritual life in the Church they love.

At the same time the development of doctrine is a real mode of enrichment of the theology of the Church. The devout mind pondering divine truth will ever penetrate deeper into its meaning. Thus it was that in the course of centuries the Church arrived at a complete statement of the doctrine of our Lord's person. And what it could rightly do in the supreme case, it surely can rightly do in cases of lesser moment. We need not be afraid of this movement of thought, for the mind of the united Church may be trusted not to sanction any error. Our Lord has promised that the gates of hell shall not prevail against

the Church. We can trust Him to fulfil His promise. He has also promised us that the Holy Spirit shall lead us into all truth. Can He trust us not to thwart the work of the Spirit by a provincial attitude as of those who already, in the utterances of the Anglican formularies, possess all truth?

IV. There is one other inference to be drawn from what I conceive to be the Anglican position, and that is one that relates, not primarily to doctrine but to practice. For many years now the Anglican Churches have been greatly disturbed by varieties of practice, though it is difficult to see why varieties of practice should be, in themselves, disturbing. But without going into that matter, which would carry us far afield, I would simply state that the principle already laid down in regard to doctrine would seem to apply here in the matter of practice—that is, the Anglican has the right to use any practice which has not been explicitly forbidden by the authorities of the local Church. The Churches of the Anglican Communion have never set forth any competent guide for the conduct of worship, and by refraining from so doing have left the matter in the hands of those who have to conduct services and provide for the spiritual needs of those over whom they have been given cure of souls. There is nothing more absurd than to assume that nothing rightly can be done in these matters, except what has been directed by authority; that no services can be held but such as have formal authorization; that no ceremonies can be introduced but such as the custom of the time since the Reformation has made familiar to many.

In such matters authority naturally and necessarily goes along with the cure of souls; the priest of the parish

must, perforce, provide for the spiritual needs of his parish. If he finds those needs satisfied with the rendering of morning and evening prayer—well and good; but those who do not find the needs of their parish so satisfied must seek to satisfy them by the providing of other spiritual means. And in seeking thus to provide for the spiritual growth of souls committed to his care the priest, on the principles of the Anglican formularies, is justified and entitled to make use of the means in use throughout Catholic Christendom. He is quite justified in calling his people together for a prayer meeting, if, in his judgment, that will be for their spiritual good; or, if his judgment is different, he is equally justified in inviting them to join him in saying the rosary. He may incite to greater devotion by a shortened form of Evening Prayer, or by popular Vespers. I do not think that there is anything in the Christian Religion, or in the formularies of the Anglican Church, that forbids him to have moving-pictures or special musical services. Nor is there any reason why, if it be in his judgment promotive of holiness, he should not provide for his parish such services as Benediction of the Blessed Sacrament. There can be no legitimate criticism of a service on the ground of its *provenance*.

It is a common reproach against the Anglican Communion that it "does not know its own mind." It would be much truer to say that there are many members of it who have been at no pains to ascertain whether it have a mind, or what that mind is; who have been content to confound the mind of the Church with the mind of the party to which they are attached by the accident of birth or of preference. I do not for a moment contend that the party (to use an ugly, but necessary, word), to which I

am attached, in all things stands in perfect alignment with the Anglican formularies. There are circumstances in which it appears to me to be necessary to appeal from Anglican action to the mind of that larger body, the whole Church of Christ throughout the world, to which the Anglican Church points me as its own final authority. In so doing I do not feel that I am disloyal, but that I am actually doing what authority tells me to do. These are cases in point. I do not believe that a local Church can suppress and permanently disuse sacraments of the universal Church. The Anglican Church, by its suppression of the sacrament of Unction and by its almost universal disuse for centuries of the Sacrament of Penance, compelled those who would be loyal to the Catholic Church, to which it appealed, to act on their own initiative in the revival of the use of those sacraments. I do not believe that the local Church has the right or the power to forbid or permanently disuse customs which are of universal currency in the Catholic Church. I do not believe that it has the right to neglect and fail to enforce the Catholic custom of fasting, and especially of fasting before communion. I do not believe that any Christian who is informed on these things has the right to neglect them on the ground that the Anglican Church has not enforced them. On the basis of its own declarations the ecumenical overrides the local; and if it be said: "What is a priest, that he should undertake to set the practice of his Church right?" the answer is that he is a man having the cure of souls for whose progress in holiness he is responsible before God, and if those who claim authority in such matters will not act, he must act, though it be at the risk of his immortal soul.

Letters of a Modern Mystic, II

MY DEAR L—:

I want in this letter to tell you my experience of the second stage of the Prayer-life—how I was introduced to it, and what it meant to me.

In October, 1905, just after I had moved out of New York City to Bronxville near some friends who were Christian Scientists, I was taken by these friends to a Wednesday evening meeting in the Second Christian Science Church on Central Park West. A national convention of Christian Scientists was being held in New York City at the time, which served to give this particular testimony meeting a truly remarkable character. Most of the speakers were men, from all different parts of the country—many of them business men. Their talk was almost wholly free from the peculiar phrases and earmarks that mark and mar so usually Christian Science speech or writing. They told simply and directly and convincingly of triumphs of faith in differing spheres of life—in business, in morals, in physical disease, in soul neediness or spiritual death. It was beyond question evident that their testimonies concerned something real, and that in that reality was power. I said to my friends when I came out: "I'm going to steal your thunder. You are but practising Christian faith for all there is in it, and I'm going to do the same." And I set about to do it.

I sought to learn whether Christian Scientists made use of any special mental method, any peculiar form or mode of prayer, in their healing practice. As I had not the \$50.00 to meet the fee for entering a class, I talked with

healers, attended lectures and meetings, and read Mrs. Eddy assiduously. From all these sources I got nothing beyond what I had gained from the testimonies at the first meeting. But one day one of this family of friends near whom we lived, in telling of a person's being relieved of intense pain by a healer, said that when the healer had been in the room with the person for twenty minutes all at once the pain stopped: and added, "Isn't it wonderful to be able to realize God that way in twenty minutes!" This told me what I was looking for: their healing required a certain state of mind described as "realizing God," and coming into this state of mind required time and effort. I proceeded to work this out for myself.

After what I am to tell you now, I shall speak only in a most general way of how the prayer method I set forth affects physical symptoms. For one reason, because its effect on physical symptoms is incidental and wholly subordinate,—a corollary of its true work, which is moral and spiritual. For another reason, because one's experience in a matter of this sort must inevitably be heavily discounted by any other whose mind has been even a little touched by the scientific spirit. And, for a third, because each one must have his own experience, different from every other; and it will only be by some future compilation and comparison of the experiences of many individuals that the laws of psycho-therapy can be formulated and the truth of the matter set forth. Accordingly I give but such details of this phase of the prayer-life as may help to make clear the essential features of the experience of "realizing God."

My life-long trouble has been dyspepsia, in all its innumerable forms, with all its innumerable distressful

accompaniments. After this friend's remark about the healer, I began at once to meet the daily periods of distress with the attempt, on my knees in my attic study, or sitting quietly in my study chair, to "realize God,"—to make God, His presence, His power, His nature, real in thought by long-continued, concentrated meditation. I did this every day, perhaps two or three times a day, resolved to try the method for all it was worth. For that reason I put medicine to one side. The potency of medicine, for that matter, had long before been worn out in many years of dyspepsia.

The helpful effect of the strenuous mental exercise of making God real to thought in the face of physical distress was most immediate and marked in alleviating symptoms and bringing the body back to normal. The alteration of my physical state while going through this mental exercise was often attended by exceedingly peculiar symptoms. I had never known the like before. They may be purely individual, though I doubt it. In any case they are not worth describing here.

I had not gone on in this course for many days before there started on my neck a series of boils—one of many similar afflictions I had had from childhood on. This was an opportunity to test what the prayer-method would do. My endeavor of concentration to "realize God" I made more intense and frequent. A boil would start, grow for a time, then, instead of coming to a head, begin to disappear; but before it was gone another would start beside it and go through the same process. None came to a head, and with none did I suffer the pain I had always suffered with boils before. But to have them keep on coming was of course no demonstration. At last, after there had

been a procession of them right across my neck, there started a huge one that from the first was exceedingly painful. Its terrible appearance in a couple of days gave my wife abundant occasion to lay down the law and insist that the next day I go to a doctor and receive the needed care.

I knew she was right. Unless something developed in case of this one, entirely different from anything I had yet experienced, the test would have proved a failure. It was "now or never," I felt; and under the stimulus of that conviction, for three or more hours in my study that evening, I put such intense endeavor as cannot be described into trying to make vivid, quick, vital, the consciousness of God, while all the time the huge, ugly, angry boil and the torturing pain were forcing themselves into the center of consciousness. The climax, after almost incredible effort, came in an instant.

What came was not an emotion—the accompanying emotion was very quiet and very slight. What came was *a state of consciousness*. It was wholly unlike any state of consciousness I had known before even in my most exalted times of prayer when the feeling of God's presence had been intense. This was not "a feeling of God's presence." It was a state of consciousness in which the simple but tremendous fact of God had taken possession of the center of the field. "God: an actual reality, a living fact, a glowing truth, an intense, glorious THOU ART" that was the pulsating, radiant center and core of my consciousness, and the light from that center seemed to spread as a soft glow over the whole field of consciousness and to make every strand and element of consciousness vibrate in harmony with itself. It was the vital or-

ganization of the whole content of consciousness on the lines of the truth, GOD IS; a consciousness in which the fact of God had both vivifying center and organizing principle.

In the presence of this wonderful, dominating thought of God, the boil, the present pain, all distressing conditions, all the harrowing unsatisfactoriness of life in general, everything outward, appeared as petty nothings, as unworthy of a rational being's attention,—in comparison with the tremendous fact of God they seemed unreal. The consciousness of that supreme fact simply submerged the consciousness of all facts that could not consist with that; and there was a great calm.

The pain stopped. I slept the sleep of a babe all night. In the morning my wife took one glance at my neck—and nothing more was said about a doctor. By the next morning the boil had disappeared. I have never had a boil since.

After this experience "the realization of God" became the object of all my prayer, whether I wanted to overcome physical symptoms, to escape depression, or simply to pray. Of course I could not night after night go through such intense endeavor. For one thing, only under the spur of very special circumstances has one the will for such endeavor, though the will thereto grows with use. And then one does not need such intensity time after time—it cannot be real, spiritually real. I have had occasions when for three nights in succession I have put forth my utmost to overcome some opposition, material or spiritual, to the attaining of this state of consciousness. As a rule, however, attained one day, it comes comparatively easily the next, and the next; and one goes on quietly with such measure of "realization" as may be, until some incident

or set of circumstances, physical symptom or mental mood, demands again the very special endeavor.

Once started on this form of prayer,—concentrated meditation for the organizing of consciousness entire about the fact of God,—it becomes a progress, a growth, a spiritual development. Consciousness is gradually educated to this form of organization. From the startlingly clear and full realization of God, experienced under stress of special opposition and difficulty, consciousness quickly falls away; but falls each time less far. Each experience proves to have lifted consciousness permanently to a slightly higher level, renders consciousness more amenable to such organization the next time, tends to give permanency to that organic character of consciousness.

This development is apparent in the physical life. At first bodily states are stubborn obstacles to the lifting of consciousness to this high level,—states that are either symptoms of disease or else the immediate fruit of some irrational indulgence. But gradually “the practice of the presence of God”—I love Brother Lawrence’s phrase for this method of prayer—brings about of itself a rational ordering of the body, an order that leaves to one side smoking, stimulants, coffee, indulgence of the palate, irregular hours, reading or entertainments that leave the mind unduly excited, antipathetic or apathetic towards the thought of God. It leaves these to one side simply by making one dislike them—they lose their appeal, the will normally and spontaneously turns the other way.

Similarly the body gradually gains power over disease, whether symptoms of chronic trouble like my dyspepsia, or infections like the grippe, the influenza, colds, blood-poisoning. One may “catch the germs,” but they do not

make one sick; the symptoms of the disease are compressed into a few hours time; the vital energies are alive and alert to cope with them. This is the progressive physical development from that prayer-life that is the volitional organizing of the field of consciousness about the fact of God by concentrated meditation.

A similar development is manifest in the emotional life. Moodiness, depression, discouragement, gradually give way: extremes of feeling cease; irritability, petulance, impatience are slowly replaced by poise, sympathy with the other person, and a great patience with human frailty. The change comes not by striving for it; it comes as the unconscious, joyfully surprising fruit of "the practice of the Presence." Times of depression I have found to be the most obstinate obstacle to the realization of God—they so paralyze the will. But they give way in time before the power of the Presence made real to consciousness while in other moods.

A like striking and rapid development proceeds in the moral life. For though I use the words "gradually" and "slowly" of all these lines of development, the progress is yet astonishingly rapid in comparison to anything one has experienced before. Most of the progress I have described above may properly be classed, indeed, as moral. But in addition there proceeds the elimination of fear, distrust, and the deep-rooted wrong tendencies of one's nature; they cannot stay on where God becomes more and more the central, dominating element of the mind. After the assiduous practice of His presence, on a time some incident recalls conditions as they were before, and one perceives with astonishment how this fear, that worry, the other besetting temptation, have silently and unseen dropped away.

There is also an intellectual development. In place of the foolish obsession under which many of us are wont to labor that our own one, limited, individual, little intellect has got to solve the problems of this mighty, mysterious universe of God before we can settle down to some positive, peaceful belief, we discover that we are receiving in experience some fundamental, indisputable facts which themselves give us the sufficient basis of belief and positive orientation for its further progress. The practice of the Presence gives us our belief, satisfactory, solid, sufficient for present needs and problems; and for the rest gives us the calm faith that—though we are not—God is equal to His universe and its problems, and that, as we need to know, knowledge will be given us. The practice, that is, gives to finite minds the only truly rational attitude towards the works and ways of the Infinite.

The development is of course above all spiritual. It is the child of God coming to know his Father; it is positive, progressive fellowship with the Infinite; it makes us conscious parts of that unseen divine order of the spirit-world round about us, where is our true life, our true environment, the real atmosphere of the soul's being and breathing, albeit hidden from us by the earthly wrappings of the soul while we are in this chrysalis stage of development.

This letter has told in general outlines of the second stage of the Prayer-life: Meditation. The spur to enter on the search that led me to this experience I owe to the challenge of Christian Science, and the direction of my search I owe to the remark of my Christian Science friend about "realizing God." Then I had to work the thing out for myself; but soon I found my true helpers for the

blessed progress I have described, in men and women who lived long before Mrs. Eddy, and who have vastly more to impart for the Christian's progress than can be found in the whole incoherent body of Christian Science teaching, namely, the Church's saints.

Faithfully yours, H—.

John Henry Hobart

JULIA C. EMERY

THERE is a pretty but somewhat pathetic picture of an eager bright-eyed little boy of seven, rising morning after morning from a hasty breakfast and hurrying off to school. Had the school been nearer, or the hours later, or the master less prompt, or the boy less docile and ardent, a longer life might have been granted to New York's great Diocesan. But in that quick haste were laid the seeds of weakness that brought suffering and repeated illness and death at fifty-five.

However, they are not years that make the man, but rather that which fills them, and those fifty-five years were brimming full.

They were marked years, for they began on the fourteenth of September, 1775, and in Philadelphia, which was then the country's heart. The Second Continental Congress was in session; the Rev. William White, the young assistant to Christ Church, baptized the child when four weeks old at the font in the old church where Washington worshipped, and gave him his name,—John Henry; His father and mother were constant attendants at the church, and, long years after, the old rector—then the

Venerable Bishop of Pennsylvania, who outlived by six years the child he had baptized—said of his old parishioners, "I could now point to the very pew which they occupied." It was not strange that a boy beginning life under such influences should grow up a lover of his country, fearless in the defence of truth, a "worthy child of the Revolution."

The child however, though born of Church parents and baptized in the Church, was of New England Puritan stock. His great grand-father, Edmund Hobart of Hingham, Norfolk County, England, was among the founders of Hingham, Massachusetts, in 1633. He had four sons and two daughters—a family of pious folk, from whom a great company of preachers were descended. A son, Peter, was ordained by the Bishop of Norwich, but espoused the Puritan cause and became the first non-conformist minister in the new Hingham. "Some men are all Church and no Christ," he said, and revolt from formalism no doubt explained his action. Peter's grandson, Noah, a learned and able Presbyterian minister, at Fairfield, Connecticut, was a staunch advocate of Presbyterian orders, and powerfully opposed "the prelatie Church." Another generation was to see the birth of the conspicuous Christian Churchman who was to be a foremost champion of Episcopacy in the Western world.

John Henry's grandfather—John Hobart, a grandson of the pioneer settler—left Massachusetts and settled in the place where Philadelphia was later built. He married into a Swedish family, and the national religious views of Mrs. Hobart probably account for the fact that he alone of his family was an Episcopalian.

His son, Enoch, John Henry's father, was commander

of a merchant ship, and carried on a West Indian trade in such fashion as won him the title of "Honest Yankee." He died when his youngest boy was only fourteen months, and left him to the care of a wise and tender mother who had sufficient means to bring up her children with the advantages of a good education. Hence John Henry's early attendance at Mr. Leslie's grammar school and his passing from that, in his ninth year, to the Episcopal Academy, where he became one of the most promising pupils in Latin, and where Dr. White at the quarterly examinations noticed his industry and proficiency and his talent for elocution which was to be so effective in the years to come.

Before he was thirteen John Henry entered the College of Philadelphia and remained two years, whence he went on to Princeton, entering as Junior and graduating in 1793 as Bachelor of Arts. Three years earlier, on March 31, 1790, he had been confirmed by Bishop White, who must have rejoiced to lay his hands, at one of his earliest confirmations, on the child he had baptized, and whom, later, he was to ordain to the Sacred Ministry and consecrate to the highest office in the Church.

Indeed, there seems to have been no break in the entire course of this favored life.

"Always a good child," as a college youth he was "well mannered, gay, bright, social, with a good voice and musical ear, diligent, ambitious, eager and untiring, equal to any in his class, respected by all, loving peace and harmony and to compose differences, yet with a strong sense of propriety and inflexible justice." Thus, in his old-fashioned memoir, is portrayed the character of this youth of eighteen years.

During his college course he showed no special preference in his studies, nor, when he was graduated, a leaning to any profession. He went into business, only to find it uncongenial, and in 1796 returned to Princeton as tutor of Greek and Latin with the Freshman classes, proving himself an able and successful instructor and a good disciplinarian.

Here he remained for two years, his religious feeling deepening all the while. Sincerely attached to his own Church, in this Presbyterian environment he was more liberal than in later years; and though he advocated Episcopacy in a debate before the *Belle Lettres* Society, established and led in prayer-meetings with his Presbyterian friends, and took his turn with them in extemporaneous prayer. Such meetings he came to disapprove, while his love and loyalty to the Church's system never failed but rather grew stronger as time went on. In 1796 he began a correspondence with Bishop White about the Ministry, and visited him in Philadelphia in order to talk farther upon the subject. It was with the Bishop's advice, no doubt, that in 1798 he resigned his tutorship, and joined the class studying theology under the Vice-President of the College. Its other members were Calvinistic; Hobart, a classmate, describes as "decidedly Episcopal in his views, Armenian in his sentiments." He had the range of the college library to draw upon, but selected chiefly "from the Episcopal shelves." He remained but a brief time under this instruction, however, for he completed his studies directly under Bishop White, and on June 3, 1798, at the age of twenty-two was ordered Deacon by him.

At this time the Church in the United States was weak

indeed. It was only thirteen years since the Society for the Propagation of the Gospel had withdrawn its support, and its missionaries had dispersed. In all the dioceses north of Maryland were only ninety clergymen of the Church, of whom seventeen were in Pennsylvania, twenty in New York.

Every addition to this small number must have been welcome and especially so in the case of young Hobart, of such bright promise and so well known and deeply beloved by Bishop White. The Bishop placed the young deacon at once in charge of Trinity Church, Oxford, and All Saints', Perkiomen, and a year after his ordination, while still a deacon, he served as Secretary at a meeting of the House of Bishops. Full congregations gathered in his churches, and his sermons were greatly admired. He soon won his people's love, but they gave him meagre support, and he left within the year in order to give a year's supply to Christ Church, New Brunswick, New Jersey, while at the same time resuming studies at Princeton. Within three months the old Colonial parish of St. George's, Hempstead, Long Island, called him, but he determined to complete his promised year, moved thereto, possibly, not only by his sense of obligation but also by the influence of the young woman, Mary Goodwin Chandler, who in the spring of 1800 became his wife.

From this time his advancement was immediate. In May, 1800, he accepted a renewed call to Hempstead, and directly after declined one to the newly organized parish of St. Mark's, New York. But almost at once, in September of the same year, a post in that city was offered, which no young clergyman could well decline. Bishop Prevoost had just resigned the rectorship of Trinity

Church, and a vacancy had also occurred among the assistants, which the young deacon was called to fill. He was soon advanced to the Priesthood, and chosen Secretary of the Convention of the Diocese and a Deputy to the General Convention of 1801, and in 1804 was made Secretary to the House of Deputies.

Dr. Moore, who had succeeded Bishop Provoost as Rector, in the following year was elected Bishop Coadjutor, and served for ten years when his feeble health obliged him in his turn to ask for aid. In those years the young assistant had advanced far in the estimation of his people and of the community. Fervent and authoritative, energetic and industrious, greatly beloved as a faithful pastor, warmly affectionate to his friends and compassionate and liberal to the poor, his teachings went far beyond the bounds of the parish. In 1804 he published "The Companion for the Altar," in 1805 "The Companion for the Festivals and Fasts" and "The Companion to the Book of Common Prayer," in 1806 "The Clergyman's Companion." He entered into newspaper controversy on the subject of Episcopacy, and in 1807 published "An Apology for Apostolic Orders and its Advocates." This was reprinted in England and won him high praise, while the degree of D.D. was given him by Union College, and he was known and admired throughout the American Church.

Meanwhile, the Diocese of New York was passing through a time of trial. Its first Bishop, Prevoost, had ceased to fulfil any duties of his office since resigning his jurisdiction in 1801. From the time of his consecration Bishop Moore was virtually Diocesan, and upon his gentle, kindly nature was forced the task of revivifying the Church which had sickened and declined. His love for her

led him from time to time to leave the quiet family life and placid round of parish duties to "seek in remote parts of the diocese for the sheep of Christ's fold." These Episcopal labors, added to his rectorship of Trinity Church and the presidency of Columbia College from 1801 to 1811, may have been sufficient cause for the breakdown in health which then led him to ask for an assistant Bishop.

By this time there had been ten Bishops in the American Church. Of these four had died, three were ill and disabled, one was so bound to college duties within his own diocese as to feel unable to leave that diocese in order to take part in the Church's general work. The feeble and depleted ranks needed strengthening, and two men, chosen at this time and consecrated on the same day—May 29, 1811—in Trinity Church, New York, brought new vigor indeed to the American Episcopate. These were Alexander Viets Griswold for the Eastern Diocese, and John Henry Hobart, as assistant for New York.

The election of Dr. Hobart had met with violent opposition from some who differed from him in his views of the Church and her position, but in the diocese generally there was felt to be no other choice, and, although assistant, he was so in name only; like Bishop Moore from the moment of his consecration he was the real Diocesan. Thus while, nominally, there were two senior Bishops in the diocese, Bishop Hobart had to assume the burden which their enfeebled hands had dropped, and go out with the enthusiasm and vigor of his five and thirty years upon his untried way.

The next year, upon the death of Bishop Moore, he became Rector of Trinity Parish, and its responsibilities, influence, and the wise disposal of its revenues weighted

and enriched his Episcopate to the end. But that was familiar ground. What was unknown to him was the area of 49,000 square miles, almost equal to the twenty-five English Bishoprics, from the long line bordering on the Great Lakes and the St. Lawrence River to the narrow Montauk Point reaching out into the Atlantic waters. There was the metropolitan city already known in part, but, besides, there were the many thriving towns and the wide expanse of rural districts to be reached. The early Hudson River steamboats were making the trip from New York to Albany an affair of thirty-two hours instead of three days as of old, but away from the river travel was by stage or private conveyance. There were no railways, and it was six years yet before the Erie Canal was begun. Nor was there any electric telegraph to hasten the young Bishop's business. And yet, in addition to his duties in his own Diocese, till 1815 he served New Jersey also, and from 1816 to 1819, Connecticut. He went willingly wherever called, and ministered in Pennsylvania, Delaware, Massachusetts and elsewhere in the Eastern Diocese, as far south as Maryland and as far north as Upper Canada.

To build up the Church through a properly trained clergy was one of his first efforts. In 1814 he proposed a Grammar School and Theological Seminary, and secured a grant of ten acres for it near Springfield, New Jersey, his summer home. The proposal as outlined by the Bishop came to nothing, but from the suggestion sprang the General Seminary opened in 1819, and more firmly established by General Convention in 1821. Bishop Hobart was President of the Theological Faculty and in 1822 was appointed to the Chair of Pastoral Theology and Pulpit Eloquence.

But he did not allow these added duties to interfere with his truly pastoral care of all the churches. Year after year he visited from thirty to forty and more of his widely separated parishes, instructing, confirming, ordaining, observing the marked characteristics promising or disheartening of each parish. He watched them all with "a searching eye," and his enterprise passed beyond these to "every desert place" which it was his ambition to provide with a pastor's care. "Himself a missionary, his heart rejoiced to behold the many missionaries whom he ordained and sent forth preaching in the wilderness." Indeed his position in the Seminary must have given him an advantage over his fellow Bishops in securing pastors for his widely scattered flock.

The charges which he addressed to his clergy presented to them in glowing terms his views on "The Nature of the Christian Ministry," "The Corruptions of the Church of Rome contrasted with certain Protestant Errors," "The Principles of the Churchmen," etc. In 1814 he published "The Christian's Manual of Faith and Devotion," and in 1816 "The Candidate for Confirmation Instructed." For five years, from 1818 to 1823, he devoted himself to preparing an American edition of "Mant and D'Oyly's Bible, with Notes."

The religious education of the young was a matter very near his heart. In a time when many union societies were in vogue, in the establishment and conduct of which some Churchmen took a leading part, he was the ardent advocate of distinctively churchly enterprises. "I cannot cease to lament," he said, "that so large a portion of the bounty of Episcopalians flows into a channel over which

our own Church has no control, and from which it derives no immediate advantage."

He heartily endorsed, therefore, the organization of the General Episcopal Sunday School Union, and would have had a Sunday School in every congregation in the diocese. He enlarged to a membership of 250 the "Charity Schools" connected with Trinity Parish, and commended to the renewed good will of his people the Society for Promoting Religion and Learning, founded in the first years of the century by Trinity Church, and the formation, in New York, of a Protestant Episcopal Press, to be devoted to printing and publishing for the Church at large. The number of Bible, Common Prayer Book, and Tract Societies rapidly increased, and in 1826 the Church College at Geneva, which bears his name, was founded. This was a fruit of the earlier missionary effort, where between 1814 and 1817 a young men's missionary society was formed for the support of Diocesan missionaries; missionary societies sprang up in all parts of the Diocese, mission after mission strengthened into parishes, and new missions succeeded to them.

Bishop Hobart believed that the prosperity which blessed his whole diocese was largely owing to the services which the missionaries rendered. Among these in 1814 appears the name of Davenport Phelps as "the founder of the congregations in the most western counties of the State," and it was in this rapidly growing portion of his territory that the Bishop saw scope for by far the greater part of the Church's effort. The report made from New York to the General Convention of 1820 laid emphasis upon this.

"The peculiar situation of the immense portion of the

Diocese formed by the western district of the State renders these services (of the missionaries) indispensable, and should excite our brethren in New York to increasing exertion in their support, while the similarity of cases between that section of our State and the new States and Territories of our Union should command for these services, as intimately connected with the duty of extending missionary labors to the latter, the approbation of the Church generally."

It was at this Convention that the organization of a general "Foreign and Domestic Missionary Society" was under discussion. The Bishop of New York must have been one of those whose advocacy reversed the terms of that title and framed the Constitution of 1821 for the "Society for Domestic and Foreign Missions."

"In providing for the immense spiritual deserts of our own country will be our appropriate discharge of the duty imposed on the Church in general, of preaching the Gospel to every creature. These are wastes which, if we neglect them, none will cultivate."

So said Bishop Hobart. Yet when, in 1823, Bishop Philander Chase of Ohio made his great venture of faith in behalf of the school where young men of the soil might be trained for the Sacred Ministry, Bishop Hobart opposed the plan, and it must have been without his approval that nearly half the amount sent to Bishop Chase from the Church in the Atlantic States came from the Diocese of New York.

As to the spiritual needs in other lands, Bishop Hobart would leave those to "older and richly endowed Churches abroad," especially "to the Christians of Great Britain, who, amply provided for at home, are ever ready to send

their ministrations of the Gospel to every heathen nation where there is an opening of Providence for the establishment of it."

Our "heathen nation," however, the Bishop had in his own field, and to the Oneida Indians he showed a tender sympathy and fatherly care. They came to him as both a family and churchly inheritance. He could not have failed to feel a personal pride that the great grand-daughter of his Puritan ancestor, Edmund Hobart, was wife of David Brainerd who, in 1743, found himself "alone and very desolate with only a hovel as a shelter," among the Indians near Albany, hated by the Dutch because he had come to bring to those poor natives the good news of Christ.

But, more than this, from the earliest days of the S. P. G. in this country, Missions to the Mohawk Indians had been among their efforts, and Bishop Hobart accepted as an heritage from them the remnant of the six Nations still lingering within the bounds of the State of New York. He found among them the youth Eleazer Williams, whose romantic story has been so often told, and in 1816 licensed him as catechist and lay missionary. In 1818 he visited the Mission. There were about 1,000 Indians on the Reservation, and in the still unfinished chapel which, under Mr. Williams' direction, they had built, their Bishop confirmed a class of eighty-nine, who, the Bishop said, "received the Laying on of Hands with such grateful humility, and partook of the symbols of their Saviour's love with such tears of penitential devotion, that the impression which the scene made on my mind will never be effaced."

Nor did his interest in these, his Indian children, ever

fail. In 1819 he consecrated the little church. His prayers and counsel followed them when, in 1823, they removed from New York to Wisconsin, and then his name was kept sacred in their memories when again Mr. Williams directed their building the log chapel which they called the Hobart Church. He made the long and arduous journey in order to visit them in their new home. His influence in the Board of Missions doubtless secured their earliest grants for Indian work. In 1826 in St. Peter's Church, Oneida Co., New York, among a portion of the tribe not removed to the West, he ordained Mr. Williams to the Diaconate. It must have been an impressive occasion to the "eight prominent clergymen from the city of New York and elsewhere," whom Bishop Hobart brought with him to share his joy. The delegation of chiefs who met and escorted them to the Church; the confirmation of a large number of Indians; the apostolic words interpreted to them; the presentation of Mr. Williams by the chiefs who had come with him from Wisconsin standing in line, a hand of each on the right shoulder of the next before him, the foremost placing his on the shoulder of the candidate—all must have made a scene never to be forgotten, and given text for many a missionary sermon in the parishes at home.

Bishop Hobart's Episcopate lasted for nineteen years. In that time, under conditions so different from those of today, he ordered 125 young men—many of them his own sons in the faith—as deacons; admitted 104 to the Priesthood, joined in the consecration of nine Bishops. He confirmed not less than 12,000 persons, and left a Diocese with 5,556 communicants, in which he had consecrated seventy churches—and all this beside the administration

of his parish, his duties in the Seminary and his voluminous literary work.

Commenting on a four months' journey of between three and four thousand miles, an English admirer wrote: "Such an itinerary of laborious exertion exceeds the whole sum of our Episcopal progresses. It is only surpassed by the visitations of Bishop Heber through the whole interior of British India, which cost him near a year and a half to complete without any intermission."

And it was no unusual store of bodily health and strength, but rather a more than ordinary gift of spiritual force that gave this ability. Dr. Berrian, Bishop Hobart's assistant in Trinity Parish, writes of him, "In one respect he surpassed all men whom I ever heard. Whatever might be the languor of his body, which was often oppressed by disease, or the state of his spirits, which were still more frequently weighted down by care, he was almost always able to rouse himself from his heaviness, to throw off his anxieties and troubles, and to rise to that degree of vehemence and passion, which was suitable to the solemnity and importance of the sacred truths which he was enforcing."

Once during the nineteen years of his episcopate the Bishop took a prolonged vacation to restore breaking health. He spent two years, from September, 1823 to October, 1825, abroad, where persons more than things occupied his mind. In Rome he refused to be presented to the Pope, and three times preached in a room outside the gates of the Papal residence where Protestants were allowed to meet and the Church of England service was regularly held. But in England itself he was allowed neither to preach nor to assist in the Service, since the

same act which authorized the Consecration of Bishops for America prohibited their being beneficed or even officiating in the mother country. He was present, however, in Lambeth Chapel at the Consecration of two Bishops for the West Indies, and the religion of the land was more to him than its natural scenery or historic treasures.

But he came back the same staunch, Republican Bishop he set out, and in his first sermon after his return, with more than his usual eager eloquence, he compared the scenery of England, her literary and civil blessing her union of Church and State, her ecclesiastical discipline, her system of titles and temporal appointments, and her inadequate support of her clergy, all so unfavorably with conditions in his own beloved country and the Church of his devotion, that the discourse in print caused profound sensation, and made it very hard for his most kindly disposed English friends to frame an apology for him. That the warmth of his welcome and the joy of his homecoming had led him to depict the field of his own and his people's labors in over glowing colors and so to win them to increased endeavor was the best they could plead in his behalf.

And this may have been his motive, for he was to throw himself with unabated ardor into the toils of his five remaining years.

It was in 1830 that the end came. As early as 1802, one evening while engaged in family prayers he fell in a fainting fit and was with difficulty recovered; in 1826, while on a visitation to St. Peter's Church, Auburn, alone in his room at the Rectory he fell, "faint and convulsed," upon the floor; on September second, 1830, in the same place and room, another attack seized him, which proved

his last. On September twelfth, he died, absent from home and family, but in one of those country parishes which had grown up under his tender care and where he was indeed a Father in God.

The account is touching of the little procession of these his children in Christ in Auburn following the body of their dead Bishop to the outskirts of the village, and of the long, silent ride, first by the canal boat to Albany, and then by steamer down the waters of the Hudson whose banks were crowned with so many of the churches he had blessed and so many of his people's homes.

On the evening of September seventeenth a great company—"Clergymen and ministers of all denominations in the city, and many from remote parts of the Diocese and from other Dioceses," "representative citizens of the state, the city, the courts, citizens prominent in literary institutions and in numerous Episcopal congregations and Societies" and "private citizens," also, who, too, would mourn their dead, entered Trinity Church at sunset. There the Burial Service was said, and at its close, the ashes of the "lamented Spiritual Father were deposited beneath the chancel where they now repose; and 'they buried him in the chiefest of the sepulchres,' and 'all did him honour at his death.' "

So runs the record of this great Diocesan, who by life and by spoken and written word, throughout his ministry showed forth an intense and burning zeal for Apostolic Order and Catholic Truth, for the principles and practice of that branch of the Church which he gave himself to plant in the diocese which he would have had the leader and example to all dioceses in the American Church.

Yet when his hour came to die, like the most evangelical of his Puritan forefathers he cried, "O bear me witness, I have no merit of my own. As a guilty sinner would I go to my Saviour, casting all my reliance on Him—the atonement of His Blood;" while, as the most Catholic of Churchmen, he exclaimed, "The Sacrament, the Sacrament, let me have it,—that is the last thing—that is all."

The Carnivorous Lamb

REV. MARSHALL M. DAY, B.D.

SECOND thoughts are always best. When the report of the preliminary meeting, at Geneva, of the World Conference on Faith and Order first came to hand many of us were perhaps disposed to think that the mountain had labored and brought forth a mouse. It seemed as if the time had been taken up in the usual vaguely complimentary expressions of mutual good-will, followed by the usual manifestations of mutual incompatibility. A more serious and careful perusal of that report leaves one in humble and grateful astonishment that so much advance toward a real and permanent unity should have been accomplished. In like manner the Appeal and Proposals of the Lambeth Conference of 1920 were at first hailed, in Broad Church circles, as a signal Latitudinarian victory over the narrow Catholicism of the Quadrilateral. But after the tumult of applause had subsided, and it became possible to consider these documents with something of the detachment from the internal disputes of Anglican church life that was possible from the first to Protestant commentators, they began to appear

in their true character. On sober second thought we see that they are not a repudiation, but a more humble and Christ-like statement, of the principles of that historic declaration. For the first time the statement of principles is accompanied by some practical suggestion as to the manner in which they might be applied to the solution of the problems raised by the conditions actually existing in Christendom.

Much the same might apply to the *Churchman's* recent exhibition of the essential narrowness of the Broad Church mind, under the typically Anglican title "Time to Stop." It seemed at first that nothing but harm could come from the insolent statement that "we" do not take seriously the Russo-Greek Churches' overtures toward church unity, that (in defiance of the solemn appeal of the Geneva Conference) "we consider the Russo-Greek Churches fair fields for missionary enterprise." Could any unity be hoped for from people so arrogantly provincial as to assume that the ethical emphasis and the attitude toward moral questions of the Anglo-Saxon race are the only possible exhibition of Christian morality? I pass over, without comment, the curious geography which lumps the Old Catholics of Holland and Switzerland, the Orthodox Church of Russia, Jerusalem—the Mother of the Churches—the martyr Church of Armenia, along with the Serbians, Roumanians and Bulgarians (to whom the title really applies), under the comprehensive title of "the Balkans." But what can we say of the irreverence which denounces solemn union services, held under the authorization of the House of Bishops, as mere "pageants," and assumes its competence to impeach the whole clerical body of I know not how many Christian nations,

many of whom are even now adding the blood of their martyrdom to the scarlet broidery of the robe of Christ, and to teach them what it really means to love the incarnate divine sacrifice? What right has the *Churchman* to go further, and in its editorial of February fifth, "Concerning our Foreign Relations," to demand of the Russian prelates a degree of self-sacrifice which none of our own bishops, except the unfortunate Bishop Spalding of Utah, has ever exhibited?

But, after all, the situation has its distinctly encouraging features. This repudiation by the Broad Church party, for I think Archbishop Alexander is right in seeing in this editorial a definite repudiation, by the *Churchman* and those for whom it speaks, of the Lambeth Appeal, tends to set at rest the minds of those of us who feared that these proposals went too far in their concessions to the Protestant side. It vindicates once more the essentially Catholic character of the Pan-Anglican Conference. We see now clearly the exact limits of "Comprehensiveness," at least as interpreted by its American exponents. It is not the wide inclusiveness of Bishop Hensley Henson, who appears to think that, if he is to have Nonconformist ministers preaching in his cathedral, he must be equally willing to allow a parish-priest to have Benediction with the Blessed Sacrament in his church. It seeks honestly and fervently for reunion, but only with those who do not possess the apostolic ministry, who deny or sit very loosely to the Nicene Creed, who administer the two sacraments of the Gospel without unfailing use of the words and matter employed by Christ Himself, and who regard the Holy Scriptures as very valuable ancient documents whose text has become hopelessly corrupt. A concordat

with those whose essential heritage is the same as our own, though in the face of their different political, social and racial problems their method of applying it is necessarily different, Comprehensiveness "does not take seriously." Its requirements for reunion appear to be: the repudiation of all traditional authority, a keen interest in sociological and economic problems, and a position on moral questions that can be expressed, like Heigha's emotions, in Anglo-Saxon attitudes. This frank setting forth, by the editor and some of his correspondents, of the difference existing within the Anglican communion, is all positive gain. To quote the wise words of Bishop Brent in closing the Geneva Conference: "It is only the differences and difficulties that are squarely faced that are in a fair way to being settled."

The criticism that has always been urged, it seems to me with considerable justice, by Protestants confronted with the proposals for reunion that have emanated from Catholic sources, is that they have always tended to make the lion and the lamb lie down together with the lamb inside the lion. This has, of course, been obvious in all Roman discussions of church unity. We have always heard that Saint Peter—*i. e.*, the reigning Pope—yearns lovingly over his separated children, and stands with open arms to receive them back into the unity of his family, whenever they are willing to admit the error of their ways and seek forgiveness and reconciliation. Naturally, this has evoked the very human counter-proposal that the lamb ought rather to swallow the lion, expressed usually in the sending into Roman Catholic countries of more or less struggling missions; an *ad hominem* argument of which the American church has also been guilty. Our

local Ministerial Association exhibits more joy over one Roman Catholic turned Quaker than over thirty or more unbelievers seeking the Methodist fold. But the Protestant makes the same objection to all the proposals for unity that have been put forth by Anglican authorities. The situation appeals to them like that of the wolf in the old Greek fable, who confronts the lamb with a series of more or less plausible arguments, to give a somewhat benevolent character to his ultimate act of assimilation. And the lamb does not like the idea of being eaten.

After all, is this so strange? The old Chicago-Lambeth Quadrilateral would certainly have produced a union in which the Protestant element would have accepted all that the Catholics held to be essential. The Presbyterian Church, for example, would have presented the external and internal features of the Church of England in the reign of William IV, or the early days of Queen Victoria. Nor does the proposed Concordat With Some Congregationalist Ministers escape the same criticism. The result under it would be that a small number of Congregational parishes would be receiving Catholic sacraments, which they do not want, at the hands of Catholic priests whom they retain by no acceptance of their authority but by force of personal considerations, in much the same way that certain small-town Episcopalian groups submit, through affection for the man, to the ministrations of a rector whom they all mourn as "too High Church." After the mutual reordinations of the Lambeth Proposals every body of Christians would be left with a Catholic ministry, a Catholic creed, and Catholic sacraments; and though they might—and would—still retain their Protestant temperament and point of view, their extempore prayers and

subjective religious emphasis, would they not present all the essential features of, let us say, the Episcopal Church in the Diocese of Virginia? Except, of course, they would not use the surplice—but does any serious-minded Anglican regard the surplice as one of the essentials of his religion? At any rate, this is the view of the matter that most Protestants seem to take, as witness the utterances of Rev. Charles Brown and Dr. Clifford in England, and of Dr. George Richards and the Methodist Bishop Hughes in this country.

But none of them seems to see that the usual Protestant approach to the question of church unity involves the wiping out of those principles which are to the Catholic the mainspring of his life. The “lamb” not only declines to be eaten, but he politely suggests that he should devour the “wolf.” For example, one writer claims that in the reunited church “there must be no authority external to the religious consciousness of the individual,” which looks like a rejection of the Scriptures as well as the creed. Dr. Peter Ainslie’s lectures before the Virginia Theological Seminary, “If Not a United Church—What?” are one of the most striking and valuable contributions toward this subject that have ever proceeded from a Protestant pen. But his final lecture is somewhat disappointing. It savors too much of Alexander Campbell’s old scheme for reunion by way of the Highest Common Factor, taking what all are agreed on and rejecting the rest. This would involve no sacrifice of essential Protestant principles, but it would require the Catholic to decatholicise himself. The Broad Church Anglican seems to be in this matter the principal offender, for though himself a member, frequently a clergyman, of a Catholic communion, he com-

monly shows a disposition to demand a sacrifice of all authoritative statement of religious belief far beyond any of the positions taken by the Protestant speakers at Geneva, except perhaps Dr. Otto Roth. That an arrogant temper and a disposition to demand utter surrender is not confined to certain individuals and groups on the Catholic side of the question would seem to be a natural inference from the slur about "ecclesiastical millinery" uttered, if the newspaper reports be correct, by a Presbyterian minister, speaking by invitation at the last General Convention.

The real difficulty in the way of reunion, the Geneva discussions show very clearly, or at least the question that must be settled before the Conference can expect to arrive at permanently fruitful conclusions, lies back of the questions of faith or order. It is hinted at in the concluding words of Dr. Anderson Scott: "The Bishops seem to think we want intercelebration. We do not want intercelebration, but we do plead for intercommunion, because we want to meet you there, believing that in the fellowship that is there constituted, and in that alone, we can find the reconciliation." Dr. Scott strangely misses the point. It is not that Catholics think the Protestants want intercelebration. It is the Catholics themselves that want it, for without it any intercommunion would be to a Catholic a meaningless gesture. Intercommunion would not bring about unity, for it already exists between most Protestant bodies, yet no man would be so optimistic as to say that there is such a thing as a united Protestant church. Intercelebration is practiced between many Protestant communions, as witness the many ministers who are called from the pastorate of one denomination to

another, yet the denominations are not one. Even the interlocking membership proposed in Dr. Ainslie's lectures is an accomplished fact, members frequently being received by one local church on letter from a congregation of a different body, still there is no Protestant Church. The question that must first be settled is: What is meant by a united church?

Now there is no doubt what Catholics mean by this word "unity." We want to see Christendom once more a single organization, with a single government, a single statement of its underlying facts (of course, only the absolute essentials), a single ministry, and a single name. Many of the leaders in the Protestant world agree in this definition of unity, notably Dr. Ainslie and the Disciples of Christ generally. But many Protestant leaders would contend that such a unity is not even desirable. This is more than hinted at by Dr. Richards' article in the *Churchman* for January eighth, and has been bluntly stated by many an editorial in the denominational press. Catholics look to a united Christendom to counteract the evils of a rampant individualism on the part of nations as well as men, of which the world has just had so bitter and destructive experience, and which we believe is in Christ Jesus done away. Dr. Richards says of this unity: "The danger is a disregard for the claims of individualism, and, above all, of nationalism, which the Gospel is intended to satisfy rather than to silence, and which are as deeply rooted in human nature as the aspirations to catholicity." To put it shortly, Catholics want unity, but what most Protestants desire is co-operation. We must agree on the destination before setting out on the journey.

If we are to build for all time we must agree on the plans before we start construction.

There is a tendency, too frequently manifested, to decry or ignore the World Conference on Faith and Order as too slow and laborious a method of seeking unity. In Dr. Ainslie's lectures, even in the speeches of the members of the Geneva Conference, one hears too frequently the note of haste. Of course, storms threaten the builders, but that does not justify careless planning or insecure construction. In a certain Indiana town a contractor once erected fifteen houses in a single month. I remember very well the vigor with which he denounced one of his carpenters for bringing a level and plumb on the job. I fear that much the same spirit underlies the impatience with the methods of the Conference, and the constant attempts to find a new and quicker way to speed up reunion. If hasty construction would do, if we were but erecting a portable tabernacle to house a single evangelistic campaign, surely the quickest way would be to broaden somewhat the outlook of the Federation of Churches, give it more authority over its member denominations, and rest content. But if we are aiming to build a real Temple, a habitation for all who love the Lord and long for His appearing, it must be built to last for all time, it must be vast enough so that all who come may find room to house within it all the treasures that each man holds dear. Plumb, level and square must be truly used, that the structure which wisdom has devised may have both beauty to adorn and strength to endure.

Let me say again what has been already said by wiser lips than mine: the way to a reunited Christendom must be sought, not by asking anybody to give up anything,

but by finding a system that shall contain all of positive truth and religious value which the experience of each has found to meet the test of love and submission to Jesus Christ. That, and not the desire to absorb all Christians into our own fold, has been the underlying motive of all Catholic proposals for church unity. Why is it that Protestants cannot see that the Catholic principle of authority is a safeguard, not a dissolvent, of their cherished principle of the validity of the religious experience of the individual? Truth is single, but experience may be various, and the only way I can test whether my experience is a perception or a hallucination, whether my reasoning has reached a general law or an exceptional variation, is by comparing it with the general experience of the vast majority of my sane fellow-men. Authority means simply the supremacy of the experience of the whole body over the single experience of one of its members. My nose may proclaim the presence of bananas, but my sight interposes to show that what is really there is gold-leaf sizing. In actual practice the Protestant admits this as readily as does the Catholic. The Protestants all claim to hold the same facts as are safeguarded by the Nicene Creed. Why, then, the desire to reject it simply because its phraseology in safeguarding these facts needs constant explanation in the face of the changes of human language and philosophy? It needed explanation the very day it was drawn up. To ask the Catholic to abandon this essentially democratic principle of the supremacy of the experience of the whole over the aberrant experience of individuals is to ask him to enter the reunited church by way of abandoning the chief contri-

bution that he has to offer toward the enrichment of the common treasure.

The like consideration holds good in the case of the apostolic succession. To more than two-thirds of the Christian world this fact is supremely valuable as a witness to the truth of the Christian tradition. And to this large majority of Christians this succession has always been secured through ordination by a line of bishops. This question of a valid ministry is of secondary importance to Protestants, to whom the ministerial function centers in preaching, which, even in the Catholic pulpit, where he must always check up his experience by the correcting rule of the authority of the whole church, is largely a matter of self-expression on the part of the preacher. But the Catholic centers the ministerial function in the performance of certain supernatural acts, in the name and by the promise of God Incarnate. He cannot, therefor, be expected to trust to individual conviction, on the minister's part, that God has endowed him with such supernatural functions. No Protestant utterance can insist more strongly on the inward call than does the Ordinal, but Catholics cannot leave the sacramental validity of the minister's acts to the chance of the man's being right in his belief that he has such a call, and we value the succession as the assurance that such acts are those of the church and not of the individual. To add such sacramental authorization to his already inwardly assured call is simply an act of kindness and assurance of good faith toward the Christian laity. Yet here is the crux of the whole matter, which must be carefully determined as the preliminary question when the Conference is ready to turn from the primary discussion of faith to

its second great subject—order. No sincere man can be asked to seek supernatural powers in which he does not believe.

I fear the Protestant, in his insistence on the authority of religious experience, tends to set up his own experience as the sole test, and to minimize that of others no less sincere than himself. The Catholic does not deny the possibility or value of non-sacramental experience. The lives of the saints, canonized and unknown alike, are full of such experiences. But the Protestant does deny the truth of the other's experience of sacramental grace, or asks him to nullify that experience by assigning it to some other cause. If we are to have a real reunion, not by way of the highest common factor but of the least common multiple which allows each component factor to come in without diminution, the Protestant must be willing to concede to the Catholic the reception of the sacraments, just as the Catholic must be ready to accept (and there are plenty of the school of the blessed Robert Dolling who would have no difficulty in accepting) extemporaneous prayer and the revival. If they can, on the statement of their own ministers, learn from us the lesson of reverence for holy things, we need to learn from them the secret of that noble lay leadership which, it must sadly be confessed, we have generally failed to achieve. The contrast between the religion of authority and the religion of the spirit, on which some of the Geneva speakers seem disposed to insist, has no real existence outside the minds of those who depict it. They remind me of my good Universalist friend who told me he was going to urge his people to keep Lent this year, "not by way of a mere formal observance, like Episcopalians and

Roman Catholics, but as a time of concerted effort toward spiritual growth." I replied merely by handing him a few church tracts on Lenten observance, with the suggestion that these might help him toward that end. The first lasting good that can come to the World Conference will be the realization by the Protestant that Catholics have at least an equal love of spiritual religion, and an equal longing after personal union with God.

The next stage will be when the Protestant learns that in claiming for a reunited Christendom the sacraments, the apostolic succession and the credal summary of the central Christian facts, we are not proposing to take anything from him, we are only naming what we conceive as our contribution to the common store. In his determined refusal to hear any of these things it is he who is demanding from us the surrender of our identity. Of course, identities must merge and disappear in the ultimate unity, but not by way of a positive loss of any essential element of the component parts. But herein lies the real and, so far as I can see, insurmountable difficulty. I have never heard from Protestant sources the statement of any positive religious principle which I, as a Catholic, did not hold and treasure. Unless the Presbyterian contention that every local pastor is a bishop be such a statement; which it is not, for in actual history the Presbyterian episcopate was a levelling down—not up. Catholicism already contains Protestantism, in so far as the latter is a system of belief rather than an attitude in the approach toward religious truth. But it contains it with certain safeguards, to protect the whole community from the aberrant tendencies of individuals. The Protestant type of unity would give us a theoretically united

church, but with no discipline and no voice, a witness with nothing to witness to, except man's universal longing after God and a suggestion that somehow the answer will be found in Jesus Christ, variously interpreted according to the mental and spiritual growth of the individual. It is difficult to see how this sort of testimony would produce that impression upon the non-Christian world, which is the end for which we are seeking unity at all. If the unbeliever is confused at present by the variety of interpretations of a multitude of separate bodies he would be actually stupified by the spectacle of a united Christendom that had no common conviction as to the Person of its Lord. Catholicism centers in the Incarnation; Protestantism, in the Lordship of Christ, which, in modern times, is frequently interpreted in a sense independent of—if not denying—the Incarnation. Far better to remain as we are than to seek a unity which would take from us the assurance that God has answered man's longing by the sacrifice of His love.

"This man so cured regards the Curer then,
As—God, forgive me—who but God himself,
Creator and Sustainer of the world
That came and dwelt in flesh on it awhile!
—Sayeth that such an One was born and lived,
Taught, healed the sick, broke bread at his own house,
Then died, with Lazarus by, for aught I know,
And yet was . . . what I said, nor choose repeat,
And must have so avouched himself, in fact,
In hearing of this very Lazarus.

"The very God! Think, Abib, dost thou think?
So, the All-Great, were the All-Loving, too;
So through the thunder comes a human voice

Saying, 'O heart I made, a heart beats here!
Face, my hands fashioned, see it in myself.
Thou hast no power, nor may'st conceive of mine,
But love I gave thee, with Myself to love,
And thou must love Me Who have died for thee!'"

Church History An Antidote to Depression

REV. HAMILTON SCHUYLER.

IT IS being said in many quarters that the Anglican Communion is in an extremely parlous condition, that it is now facing a crisis which threatens to destroy its integrity; to split it asunder into two or more discordant sections. At one extreme we have a group which deliberately aims to nullify the orthodox and catholic elements in the Church's life, to break down the barriers of its doctrine and official toleration of heresy, or what from the catholic standpoint has always been held to be such, and to admit to the Church's Ministry those who deny its authority and repudiate its Order. It is notorious that there are individuals in this group who do not scruple publicly to deny the validity of the Creed and to advocate its deletion from the Prayer Book, and others who cast unmeasured scorn upon the Episcopal Office and demand its suppression or its virtual impotency. At the other extreme there is a group which, while professing entire loyalty to the Church's standards, yet seeks to minimize our differences with Rome and whose avowed aim it is to assimilate our worship, if not our doctrine and discipline, to the norm of that Communion, so far at least as may

be compatible with a disavowal of the Papal claims to lordship over all Christians.*

The extremists of both groups reject the *Via Media* as illogical in theory and unworkable in practice, while Roman controversialists pour contempt upon it as a disingenuous effort to maintain an impossible equilibrium between the private judgment of Protestantism and the infallibility of Rome. "Let the Anglican Communion," it is argued, "be frankly one thing or the other. Let it abandon the hopeless attempt to compromise between two irreconcilable positions. Let it be wholly Protestant or wholly Catholic. As it is now the Anglican Communion is a *tertium quid*, 'neither fish, flesh, fowl, nor yet good red herring.' Let it make a definite choice and purge itself of one or the other of the factions that disturb its peace and then men will respect it as knowing its own mind." Thus it is sought to impale the Church upon the horns of a dilemma. Now the Church's definite if tacit reply to this challenge is that it will choose neither horn but will continue to afford a generous hospitality to all, who, whatever their personal opinions and predilections may be, are yet content to remain within its fellowship and render a due respect to the essential elements in its doctrine, discipline and worship. As for those of either wing whose convictions make such reasonable compliance morally impossible they can depart in the direction along which their preferences and convictions respectively incline them.

Now the question for our present consideration is, can

*"We should aim at making the differences between ourselves and Rome not as many but as few as possible." (The present position of Catholicism in the Church of England. Page 281, Dec. No. A. C. M.)

this mediating and inclusive attitude of the Church be permanently maintained in the face of the divergent forces within the body or will the present conflict result in destroying the Church and dissolving it into its constituent parts along the lines of its divisions and antagonisms? The writer of this article believes that the Anglican Communion will continue to persist as a religious entity, at least until such time as it shall please the Holy Spirit to unite all Christians in a visible unity, in which case that portion of Catholic Christendom to which we belong may well disappear and merge its identity in that of the whole body of the Faithful throughout the world. The writer is fortified in this conviction by a consideration of the history of the Anglican Communion during the past three hundred years. Doubtless as heretofore there will continue to be a secession of groups and individuals who will tend to seek the satisfaction of their ideals in quarters that they find more congenial, but such defections will in no wise serve to disintegrate the mass or to cause a rupture in the body sufficient to destroy its integrity. While the centre continues sound the body will remain intact though the extremities may be dissolved or separated from the parent stock. The Anglican Communion, it is safe to say, is not going to be absorbed by an invertebrate Protestantism on the one hand nor merged in the autocracy of the Papacy on the other, but will still continue to bear its witness against the errors of both as it has done, upon the whole, not ineffectively in the past.

“Those who assert that the Anglican Communion has at last come to the parting of the ways, that it must incontinently choose one side or the other at the peril of dismemberment and extinction, may reasonably be asked to

point out when conditions were ever substantially otherwise than they are today. Was there as a matter of fact ever a period in the history of the Anglican Church when it was not confronted by a crisis, except perhaps when it was too dead intellectually and morally to develop a healthy controversy among its adherents? Struggle is a sign of life, not a presage of death. When men do not differ, differ sharply, it is commonly because no issue is discerned or they are too ignorant or too indolent to cherish any positive convictions.

The history of the Catholic Church from Apostolic days downwards is mainly a record of crises. Controversy was never intermitted. St. Peter and St. Paul differed radically upon the important question of admitting Gentile converts to full and equal membership in the body. St. Paul and St. Barnabas contended so sharply over the question of reinstating John Mark in the missionary work of the Church as to dissolve company, each henceforth going his own separate way. St. Paul had a life-long and bitter controversy with the Judaizing element in the Church who questioned his orthodoxy and disputed his authority. The faith of the Church was beaten out upon the anvil of controversy. There scarcely is a single article of the Creed which did not furnish occasion for a furious conflict within the body. Sometimes, as in the Arian period, the proponents of heresy were in a temporary ascendancy and the true faith as to the deity of Christ seemed to have perished from the earth. It was then *Athanasius contra mundum*. Most of Christendom, including many occupants of the chief Sees, appear to have apostacised. The forces of the civil power and of popular opinion were both favorable to the Arian cause and the upholders of the Catholic faith

were persecuted and suppressed. But ultimately a reaction took place and the truth prevailed. So likewise with the other heresies that plagued the Church. They had their rise and their triumph; they were advocated by those highly placed and they led thousands astray but the final outcome was the permanent establishment of the central verities of the Christian faith as we find the same embodied today in the Nicene formula.

In the Middle Ages if ignorance and superstition prevailed widely among the masses, and simony, immorality, and infidelity were rife in high places, these evils were not of a permanent character and indeed there was always to be found a righteous remnant which lifted up its voice in vehement protest and earnestly sought to bring about a reformation. Long before Luther's time there were those who deplored the existence of the abuses against which his early fulminations were directed and who labored to cleanse the Church and restore it to a better state.

When we deprecate controversy today within the body and deem it a manifestation of weakness and distintegration let us remember that if the Church had not had even fiercer controversies in the past it would probably long since have perished of inanition. Out of the friction of controversy spring the sparks that kindle the fires of enthusiasm and devotion, which give new life to the body and serve to destroy the overgrowth of hay and stubble which choke liberty and impede progress. Even to the Roman Communion the Reformation brought a new measure of life and purity. The Council of Trent, rightly regarded, was a reforming council in that the worst evils against which Luther protested were corrected, though in

the presence of a formidable rebellion against its authority Rome was led to tighten the cords of dogma by a more rigid definition and to demand acceptance of certain things as to which heretofore it had been content to allow the individual to exercise a reasonable freedom of opinion.

In pre-Reformation days there prevailed a wide liberty of discussion. So long as the general authority of the Church was not impugned rigid dogmatism was not required, and scholars and theologians were freely permitted to engage in controversy and to test the merits of a proposition by an appeal to reason and the analogy of the faith. This was an healthy condition and ministered upon the whole to the discovery of truth and its establishment upon a firmer basis. It is precisely because this freedom within the body was abruptly checked by the revolt of the sixteenth century and the iron hand of authority was interposed to limit controversy that such dogmas as the Immaculate Conception and the Infallibility of the Pope were fastened upon the Roman Church with the unhappy results that are apparent today in the *intransigence* of the largest section of Christendom.

In the case of the Anglican Communion, if differences and controversies within the body could suffice to kill it, it would have died a thousand times during the past three hundred and fifty years. When the original break was made with the Roman Obedience there was at first no thought of any reform in doctrine. The movement was mainly a protest against the overweening encroachments of the Papacy upon the just liberties of the English Church. The matter was complicated by the determination of Henry to obtain a divorce. But while this issue ensured the support of the civil power as against the

Papacy it is safe to say that the motives which inclined the people to favor independence from the Roman yoke were primarily economic rather than religious or theological. Later on, under the pressure of those who had been inoculated with the teaching of Luther, Calvin and the other foreign reformers, a conservative reform in doctrine and worship was effected, and the break was thus rendered complete. Still the Reformation in England left the essentials of the old faith unimpaired. The English Church remained Catholic even if some Protestant elements were engrafted upon it. The point for our present consideration is that during the period of the Reformation, stretching from the divorce of Henry to what is known as the "Elizabethan Settlement," there were some fifty years of the bitterest internal controversy. Every shade of opinion, every type of theology, every form of worship were struggling for ascendancy, or, at least, for toleration. The extremes of churchmanship were all represented in the same body; and religious confusion, theological disagreement and liturgical diversity then reached a climax never before surpassed in history, and in comparison with which present conditions among ourselves may be regarded as presenting a fair measure of unity and concord.

As time went on and the extremists at both ends found that the Church was determined neither to surrender to the Protestant element nor to return to the Roman Obedience, there ensued an exodus from its ranks in both directions. Controversy had settled some things definitely, though controversy remained as to some other things which were still in a state of flux. The general boundaries were fixed by the Prayer Book, though there was a

generous leeway left for the play of individual opinion and practice. Discussion was not closed as in the Roman Church, and hence there continued to exist side by side within the body varying degrees of assent to ecclesiastical standards and varieties of liturgical and ceremonial use. Broad, Low, and High Churchmen persisted and sought to propagate their respective views. Bitter differences and dissensions continued, and Churchmen lived as they have lived ever since—in an atmosphere of controversy. Yet there was no breakup of the Church, because, if a general conformity in essentials was required, there was no bar to the freedom of opinion or its expression within certain generous limits. So it has been in the Anglican Communion, and so there is reason to believe it will continue to be. Its inclusive and mediating genius has so far preserved the Church from destruction and, more than this, has served to extend its borders and to consolidate its catholicity. As a wise mother the Church of the Prayer Book is content to allow for differences in the temperament of her children. She does not require that all shall be cast in exactly the same mould. There are limits, of course, to her patience and charity. She cannot submit to see her title-deeds nullified and her just authority flouted, but short of flat rebellion she declines to disown any of her sons.

Judging the future from the past, controversy and dissension within the body are not likely to lead to any irretrievable disaster. The right or the left wing may be crumpled up or surrender to the enemy, but the center is sure to stand firm.

The study of history is the best corrective to pessimistic views. Three hundred years of conflict and con-

troversy in the Anglican Communion have so habituated the vessel to the buffetings of the waves and the strain of the tempest that, though the timbers groan and creak and masts and sail-yards tremble from the violence of the wind, the good ship remains seaworthy and continues to make steady, if slow, progress to the haven where she would be.

The Gift of Godliness

REV. FRANK H. HALLOCK

THE most awful consequence of sin was the loss of the consciousness of God's presence. Men no longer walked with God, sustained, cheered and gladdened by His presence; they had, slowly, patiently, sadly, to retrace their steps and, led by the bondage of the Law, find their way back to Him. Then in His own good time a miracle of love greater than that of the creation was wrought, God's own Son became Incarnate, took human flesh and all belonging to it—sin excepted—and introduced a new state, a state in which we are no longer sons of God merely by virtue of our creation, but by the redemption wrought by our Blessed Lord we become sons by adoption. We are admitted to a higher order of sonship, an order in which we share to some extent in the natural Sonship of the Only Begotten. "Ye received not the spirit of bondage—but ye received the spirit of adoption, whereby we cry, Abba, Father"¹. St. Paul means that this new relation opens our eyes so that we no longer recognize God only as our Creator, as the omnipotent One

¹Rom. 8: 15.

to Whom all things owe their existence, but as our Father; the revelation opens our lips and we cry out in the joy of our discovery "Abba, Father." The cry expresses the one great discovery, or, rather, recovery, of the human race; the removal of the scales from our sin-blinded eyes, the inauguration of a new relationship which is not that of nature, the relation of creature to Creator, but that which is of grace, the relation of a son to a Father. The Gifts of the Holy Spirit ripen this new relationship, bring out its high potentialities, sanctify it. The old teaching of the Catechism is suggestive: created by God the Father, as are all things, redeemed by God the Son, that is, made sons by our redemption, we are sanctified in the new relationship, made truly "members of Christ, children of God, inheritors of the kingdom of heaven" by God the Holy Spirit, and it is the operation of the Gift of true Godliness that effects our sanctification.

The Gift is variously defined: "By true godliness we acquire reverent and loving piety";² it "establishes in us a filial, trusting relation to Him, on whose mercy we rely, in whose love we rest."³ It "teaches us to honor God as our Father and to love Him with a tender affection which finds its happiness in trying to do all things to please Him."⁴ "Godliness, as the virtue of religion, places the soul before God as the Creator or Sovereign; Godliness, as the gift of the Spirit, places the soul before God as the tender Parent. The servants in a family may respect and serve the master; but it is the children who

²Dr. F. J. Hall, *Theological Outlines*, vol. 3, p. 60.

³Bishop Grafton, *A Catholic Atlas*, p. 113.

⁴Dr. A. J. Mortimer, *Catholic Faith and Practice*, vol. I, p. 151.

love their father.” Briefly, the Gift “is God in us moving us to God.” It “may be defined as a gift by which we venerate God as our Supreme Parent, and adore Him with the greatest reverence, and by which we observe equity and benevolence towards others as our brethren.” This last definition has been quoted for the sake of the second part; it contains a thought which should not be passed by unnoticed though we cannot dwell upon it at length; the Christian is bound to his brother man by a bond which no humanitarian attachment can equal in strength, bound to him and his service as being a son of the common parent of us all. The Gift sanctifies the cardinal virtue of justice and endows it with power; as it gives a likeness to God it must give something of His vision.

The gift of true Godliness which the Holy Spirit bestows is the gift of piety; perhaps we would do better to use the latter term, for a variety of meanings attach themselves to Godliness and each inclines to make it express a particular shibboleth. Analysis of the word helps us toward the understanding of its significance; *pietas*, the Latin word from which it comes, describes the filial relation, the relation of a son to a father, so it may be applied to our relation to God, for He is in the highest sense our Father, and we attain true Godliness, as we realize all that is involved in the relation of sonship to Him. We might think of it as heavenly-mindedness,

⁵Rev. W. H. Hutchings, *Person and Work of the Holy Ghost*, p. 267.

⁶Archbishop Benson, *The Seven Gifts*, p. 157. Dionysius the Carthusian: “*Pietas est benignae mentis dulcedo grata omnibus auxiliatrix infusa affectio divinique cultus religiosa devotio.*”

⁷Rev. A. Devine, *A Manual of Ascetic Theology*, p. 248.

which never lets us forget that here we have no abiding city, but seek one to come, that bids us be in our Father's House and about His business, that calls upon us continually "to lift up our hearts."

We are adopted sons, Christ is the natural Son. "Who is there that has not a common nature with Christ, if he has received Him who assumed that nature, and is regenerate by that Spirit by whose agency Christ was born?"⁸ The new relation is an extension of the benefits of the Incarnation. It helps us to see the "fitness" of the Incarnation of the Son rather than another Person of the ever-blessed Trinity, for it was the purpose of the Father to bind us to Himself in the relation which the Only-Begotten had from all eternity held; we, of course, avoid the danger of confusing the distinction between natural Sonship, which is that of Christ alone, and adoptive sonship which, by grace, is ours. So we learn from Him what sonship really means and how we are to be true to the relation, to conform to type. He, the natural Son, sets us in His incarnate life the example which we, the adopted sons, are to follow. This example is summed up in complete submission to the Father's will, "The cup which My Father has given Me, shall I not drink it?" The outward expression may seem like that of the Old Testament, but the inward motive is quite different; our obedience is not that which springs from the bondage to a law, it is prompted by love, the love of a son for his father, the love which finds its chief joy in doing the father's will. In greater detail we find the Gift in our Lord as the "new Adam," for He accomplished the task in which the old

⁸St. Leo, Serm. 66:4, Dr. Bright's translation.

Adam failed; He is the Priest of the creation which is inarticulate offering its worship to God, the worship of which we think in the "Benedicite," of which St. Francis sung in his "Hymn of the Sun."

This piety fills us with confidence, for the Father whose sons we are is not only all-loving but all-powerful too; in this combination of attributes He is revealed as the one always sought after by those whom He has created in His likeness. He is the One whom Karshish, the Arab physician, finds, and of Whom he writes to his friend Abib.

"The very God! think, Abib; dost thou think?

So, the All-great, were the All-loving too—

So, through the thunder comes a human voice

Saying, 'O heart I made, a heart beats here!'

Face, my hands fashioned, see it in myself!

Thou hast no power nor mayst conceive of mine,

But love I gave thee, with myself to love,

And thou must love me who have died for thee!

The madman saith He said so: it is strange."

This is the conception which philosophers from the Greeks to the present have failed to grasp, because they have not found Him as their Father, and in their failure have concluded that God is not all-powerful, or else He is not all-good, weak either in power or in love, the conception that lies back of modern Pluralism which, finding itself unable to surrender the thought of His goodness, gives up the idea of His power and speaks of Him only as "one of the eaches." But we, His adopted sons, know Him as our Father, possessing goodness and power alike in fullest measure, and as such He is our refuge in all our troubles,

and ever-present help in time of need. For we know that "He doth not willingly afflict or grieve the children of men"; that "our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory"; that "in the time of trouble He shall hide me in His tabernacle: yea in the secret place of His dwelling shall He hide me, and set me up upon a rock of stone." When we have fallen into sin, the greatest trouble of all, we come to our Father with a son's confidence in His readiness to forgive.

But this relation, which Piety establishes, brings duties on our part—though we ought rather to think of them as pleasures—we are to love Him and to serve Him; just as the natural Son asked in mild amazement, "Wist ye not that I must be about My Father's business?" We will not pause here to dwell upon these obligations of love which Piety imposes, but we should note that service to the Father takes a two-fold form, that of worship and that of activity in forwarding the accomplishment of the Father's work—how wonderful a thing it is that He should let us help Him, that He should even take into consideration our help so that His work suffers if we do not give that upon which He has counted! If we attempt any separation of these things, worship and service, which the Father has joined together we are not doing His will as Christ taught it. In our worship the exercise of every side of our being, body, soul and spirit, is demanded. We are kept from the misinterpretation of our Lord's words, "God is a Spirit and they who worship Him should worship in spirit and in truth," for we have not the Gnostic and Manichæan disregard for the flesh; it shares in the resurrection of the

spirit and, as it has its place in the worship of the heavenly courts where we bow the knee and fall prostrate in the Presence of God, so we yield its expression of worship here as we stand, sit, kneel, in the services of the Church, as we use symbolic gesture and adopt significant posture. We should all be deeply grateful for the revived response to the suggestions of this Gift as we have been moved to cleanse, adorn, beautify our Father's House, to conduct all the services wherein we approach Him "decently and in order."

Furthermore, this Gift fills us with a deep, reverent love for those creatures, adopted sons and daughters, the Mother of our Lord, the saints, the angels, who have come closest to the Father and His only-begotten Son; who have manifested in richest measure the imparted nature of His Son. This Gift makes us honor God through them in our devotions with a reverence technically distinguished as *dulia*, that it may not be confounded with the worship (*latria*) which is due God alone. The Gift consumes us with zeal for the church and for its propagation everywhere, for the glory of its worship; it breathes the breath of life, so to speak, into the reverence begotten of Holy Fear, for all our Father's especial creations—His book, His church, its creed, its worship.

In conclusion we must see what fruit this Gift has borne in the service of the church. From it have sprung the rich treasures of the church's devotional literature—hymns, prayers, litanies, liturgies, devotions of an infinite variety; to the student of liturgics the study ceases to be an abstraction as he realizes in each line the operation of the Gift as it has borne fruit in some pious soul of a by-gone

age seeking means whereby he might less imperfectly approach his God and sing His praises. All the devotional books by which man has helped his brother to find and worship the common Father of all are due, primarily, to the working of this Gift. It has built the cathedrals and devised all that is in them, the product of the sanctified skill and cunning of pious hands devoted to the expression of the Father's glory, that the King's daughter—the church, the Bride of His Son—might be all glorious within. It has developed the orderly ritual of worship and has saved us from the paralysing coldness of Protestantism, which keeps back of its best that which we so clearly see belongs to the King who is our Father, which is His by right and which we His children love to give. All these fruits of the Gift help us to give our Father His due. They set before us an ideal of worship, an ideal which necessarily departs from a world which thinks of the purpose of church going not as giving that which is due, but as receiving a good thing of some kind or another. We, taught by the Spirit of Piety, give that we may fulfil our bounden duty, and, having given, we receive most abundantly of the lavish goodness of our Father. We give in the "beauty of holiness." A last word of warning, let us be sure that the beauty does not displace the holiness which is essential, which expresses our heart's deepest emotion and makes the beauty a fitting and acceptable accompaniment of our worship.

Letters From a Layman, III

"IN THE SHADE OF A BEECH TREE RECLINING"

Folly Farm, May.

DEAR J——:

This farm and its name should interest you. A clergyman owns it. He bought it twenty years ago, and his bishop and all of his other friends said he was foolish. So he named it "Folly Farm," and persuaded his college-trained son to share in his adventure. Today the farm is 250 acres in extent—all in fruit, and the State sends her experts on it to take photographs when they need illustrations for model articles on fruit farming. As for me, I come up when the city pressure registers too high, and have become, by absorption, enough of a farmer to amuse my host, and make me wonder why I occupy an apartment when I might be living on a hilltop.

A potato leads a life of discouragement from its Spring point of view. I have finished sprouting and cutting up six bushels for seeding, and can sympathize. They were shoveled into a dungeon in November, and in the dark and cold they labored, and shot up sprouts. Wan and pathetic these sprouts appear—pale efforts at self-expression—and a huge brute snatches them off, tramples on them, knifes their originator into halves—the long way—gouges out an eye or two, and tosses the severed parts into the same basket the potato occupied when it was doing its duty in the dark. Can you blame a creature for feeling discouraged under such treatment? Do you wonder resentment bites deep into the heart in May? But

what happens four months later? August gives the true answer, and I imagine that the moment the potato feels the touch of the earth closing about it, discouragement vanishes and the potato snuggles down and tucks in. It knows that all was for the best, that the long winter of its discontent will give place to plumes that will hide the bare furrows of today in a mantle of green. The winter sprouts were only gestures of self-expression, but the potato meant them with its whole heart. The next time you ask a blessing think of the winter sprouts straining in the dark toward the light. The potato is the Job of vegetables.

* * * * *

I think I know why farming keeps men toiling faithfully through the generations. The census takers pull a grave face, ring alarms and cite statistics of city-bent thousands and abandoned farms, but the deserters were never real farmers. My host says that a real farmer is an emblem of hope. He admits that fate is against him, but he still battles on. They are all like that, and profess to be upon the point of abandoning the farm next year. My friend sits in front of the open fire after supper and argues against farming in a sad and pitying voice. The enthusiasm of a city amateur is all well enough, he tells me, but what he calls fun would soon become funk if he had to do it every day or starve. My friend owns 250 acres of peach, apple and pear trees, which neighbors say are among the best in the state. Most of them he set out himself. Even I know some of them, by their first names, from saplinghood. From the Hilltop orchard he can see the valley of the Hudson unfold in blue and green, and, turning his head, the shadows of the Shawongunks

fill the meadows. He climbs the Hill and pretends he does it to see how the young trees are looking, but he can tell you the name of every peak in the range. He has seen the orchards grow from weaklings afraid of the frost into giants producing their ten barrels each. On the big stone in the wall behind the house the first owner scratched the date "July 11 1826," the day he began to build the wall. The woodbine stems are thick as pillars, and the man who set them out was quite likely wondering if after all he hadn't made a mistake. But this kind never go. My host sits in front of his open fire and smokes, and watches the apple logs blaze and sink to coals and ashes, and he tells me the farmers who stay are "all hopeful—and always hopeful." He doesn't say it, but this is really what he means: The true farmer is a poet in Greek meaning of the word. He is a "maker," and he plants seed. An ordinary man would scatter the seed, and go about his business whither it led him. But the maker man, he plants a seed and being a maker, must stay by and see what the harvest shall be. From babyhood he has nursed and tended the orchards. Each year he has planted his seed. Then he wonders why he went to all that trouble. And he shakes his head doubtfully. But his hand planted the seed. He was the maker. He must stay by and see what the seed brings forth.

* * * * *

Things that point upward hold the eye and beckon the imagination. That is why plainsmen seek the mountains for their holidays, and why we can grow to love a tree, or a meadow in grain. And are they not worthy of love? If I asked Pat that question he would wrinkle his Irish

forehead, and wonder if I were "kidding" with him once more. But in his heart he would know but one answer. Yesterday Pat and I were planting those potatoes in a pear orchard. He was furrowing, and no truer eye ever plowed to the line than Pat's. It costs a wealth of language to keep old Doc reined straight, but Pat's swearing is as fluent as Homer's hexameters—big oaths that are partners of the winds and clouds. For twenty-five years he has nursed this farm and knows the romance of every acre and the tale of every tree. I saw him halt Doc sharp beside a pear tree, and burst forth to the skies. He called all men to witness what the harrower had done.

I rushed over. Pat pointed to a wound in a low limb, where the harrow had gouged out bark and wood and left it bleeding.

"I set that tree out," Pat said to me. "I gave it its first graft. I know that tree and it bears good fruit. But what did it mean to that lazy loafer with his harrer; he ain't fit to drive? Nothing—and look what he done to it?"

Pat knelt and touched the limb as delicately as if it had been a child's.

N.

BOOK REVIEWS

National Assembly of the Church of England. Summer and Autumn Sessions, 1920. London S. P. C. K. 1921.

The Church of England has at last a National Assembly, after having, for centuries possessed only the Convocations of Canterbury and York, and lacked the means of expressing itself as a unit. The movement to effect this object was started on July 4, 1913, through a resolution of the Repre-

sentative Church Council. After long discussion in both Convocations, in the Council, and in Parliament, an "Enabling Act" was finally passed by the last named body, and the Assembly met for the first time on June 30, 1920, for a three days' session.

The Archbishop of Canterbury presided, read a message from the King, and made the opening address. After the election of officers, a "provisional Standing Committee" was appointed. In accordance with the Enabling Act, this committee was authorized to appoint a Legislative Committee," which is to serve as one link between the Assembly and Parliament, the other link being the "Ecclesiastical Committee" appointed by Parliament. A committee was appointed to amend the Constitution of the Lower Houses of the two Convocations. Another committee will deal with Parochial Councils, and still another with Finance.

The second, or Autumn session met in Westminster, on November 15 and sat for five days. The Committee on Reform of the Convocations reported that its purpose was merely to obtain from Parliament authority to carry out the internal reforms needed in each convention. There was a most interesting discussion on Parochial Councils, at the close of which a "Draft Measure" was approved, giving power to such Councils, and the whole matter was laid over till the next meeting of the Assembly. Of great interest, also, was the discussion on Finance, especially on the budget of £338,504, prepared by the Committee on Finance.

Of course the question of Church Unity had its place in the discussion, the Assembly voting unanimously to endorse the Lambeth Appeal. The other questions taken up were the creation of new dioceses and, if necessary, new provinces, and the Constitution of Diocesan Conferences, both of which were referred to committees. A motion to endorse the League of Nations was lost.

One of the things that appear strange to us in this report is the more or less full abstract of the speeches made in the Assembly. On the whole, the discussions were intelligent; and the members were apparently attentive, and transacted a vast amount of business in two sessions of eight days. Evidently the new National Assembly of the Mother Church has made an excellent beginning; and its future will no doubt prove it to be full of usefulness in the spiritual life and the temporal interests of the Church of England.

F. C. H. W.

The Meaning of Christianity according to Luther and his Followers in Germany. By the Rev. M. J. Legrange, O.P. Translated by the Rev. W. S. Reilly, S.S. New York. Longmans, 1920. pp. 381.

It would be difficult to overpraise this book. Père Lagrange, the distinguished editor of the *Revue Biblique* and director of the *Ecole Pratique d'Etudes Biblique* at Jerusalem, is known as a real biblical scholar, quite able to deal with the Germans on their own ground. Besides reviewing all the chief critical schools and their conclusions he gives a clear explanation of Catholic exegetical methods,—which appeal immensely after a surfeit of those who attempt the absurdity of teaching a Christianity which has dispensed with our Lord and His church. The book tempts to wholesale quotation. We shall content ourselves with commending it warmly to all who dare to examine critics critically.

H. K. P.

The Ship Tyre—A Study in the Commerce of the Bible. By Wilfred H. Schoff, New York. Longmans, Green & Co., 1920. pp. 156. Illustrated.

We differ entirely from the author's interpretation of chapters 27 and 28 of Ezekiel's prophecy, which would make them refer to Babylon. According to the writer, Tyre is to be taken for a cryptogram, or a mystical or secret designation of the great mistress of the world. As Tyre herself was still flourishing at the time the prophecy was written, no reader could have doubted the literal application to that city. The application of the name of Babylon to the heathen city of Rome in the Apocalypse is not a parallel, as in St. John's time Babylon, the old oppressor of God's people, had long since fallen and naught remained of her, save a memory. Hence the cryptogram was readily understood.

When Mr. Schoff turns to the commercial notices that are to be found in these chapters and elsewhere in the Bible, he speaks with the authority of a specialist. His study has included not only the passages in the Bible that have any connection whatsoever with commerce; but he has also made careful study of the Egyptian records, notably those that deal with the commerce with Punt, in the 28th, in the 15th and in the 12th centuries B. C., as well as of the Periplus of the Erythrean Sea, the Periplus of Hanno, and other minor ancient records and writings. Having personally read the Egyptian Records and the Periplus of the Erythrean Sea in the originals, we are glad to testify to the author's accuracy when treating of these matters. The chapter on precious stones is excellent.

The book is well illustrated; and it has a fairly good index. It may be cordially commended to all who are interested in the early commerce of the world.
F. C. H. W.

Bulletins of the Presiding Bishop and Council of the Protestant Episcopal Church, 1921.

So far our new "Headquarters" have issued nine "bulletins." These come to the church as orders from our new General Staff. No. 1 gives us the rationale of this new method of publicity. No. 2 is the Budget for 1921. This budget has for some time been in the hands of our bishops and parochial clergy. From its first appearance it has met with decided and, at times, severe criticism. We would here express our complete agreement with the strictures of Bishop Fiske as published in the *Living Church* and the *Churchman*, as also with the article that appeared in the April number of this magazine, entitled "Seeing the Wheels Go Round." To our mind, its main fault is the enormous "overhead," which has been variously calculated; and, aside from this, the relatively small amount, only about \$2,500,000 that is to go to missions.

A series of Bulletins deals with Religious Education—taking up diocesan and parochial organization, summer schools, and church service league. Our main criticism of these various schemes is that they will prove impractical. The complicated structure, the multiplicity of organizations, like the Sunday school, the Junior Auxiliary, the Little Helpers, the Boy and Girl Scouts, and others, the large number of trained workers needed—all combined,—make the schemes seem utopian and unworkable. If, by any chance, they should be put in practice, they would result in a most undesirable centralization.

The two Bulletins dealing with Cuba and Porto Rico are well written and give the needful information. Bulletin 8 deals practically and sensibly with Parochial Missions, as might be expected from the commission that issued it. No. 9 holds out to the church the prospect of further continuance of the N. W. C. Perhaps the new campaign may prove more nearly successful than the last.
F. C. H. W.

Great Leaders of Hebrew History. By H. T. Fowler. New York, Macmillan, 1920, pp. 280.

The great leaders of Judaism from Manasseh to John the Baptist

are presented in this, the third volume of the "Great Leader Series," edited by Dr. Sneath of Yale. This book was written primarily for boys and girls, young men and young women, but it will be found stimulating for much older persons. The Bible is making its way into the regular curriculum of secondary schools and colleges and it is necessary that suitable reading matter on the Bible should go with it.

The book is divided into thirty chapters and each chapter is supplied with reference for fuller study. The work may be covered in a course of thirty, or, if the full references be read, sixty lessons. Immediately after the preface there follow valuable suggestions as to additional books for student and teacher. Then begin the lessons. Each chapter deals with a separate personality from Manasseh to John the Baptist, and each is well-rounded and complete in itself. The dark days of Manasseh are succeeded by the reforms of Josiah, and these in turn by the re-awakening of prophecy. Then follow the eventful days of Jeremiah and Ezekiel, of the Great Unknown, of Haggai, the practical man, of Zechariah, the seer, of Malachi, the messenger, of Nehemiah and Ezra, of Joel and the Wise Men, of Jonah and Judas the Hammer, and of all the other famous figures of Jewish history before the time of Christ.

The author of our book has striven for no new effects. There are thorny problems during the period of which he writes but he does not enter into them. The discussion of such problems as the priority of Ezra or Nehemiah would be out of place here. But it is strange that the author does not even mention the Zadokite party, fragments of whose writings were discovered in 1908, and which contain so much interesting material for the study of pre-Christian Judaism. Had he paid more attention to such literature his description of "Israel's Gift," p. 272, would not have been so imperfect and incomplete. Surely, Israel's gift included the Messianic idea and all which it involved! Dr. Fowler has done excellent work on Old Testament religion, but his inability to appreciate the sacrificial and sacramental side of religion is characteristic of his school. Judaism was more than an ethical system, even as is Christianity, but the modern Protestant student of the Bible is apt to overlook that fact. The result is that a worthy appreciation of Judaism as a religious system is always missing from a Protestant discussion of the Old Testament.

SAMUEL A. B. MERCER.

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Religion In London

THE Dean of St. Paul's in London, Dr. Inge, has been endowed by his Maker with a keen intellect, and a power of expressing his thoughts in forceful and gripping English. Furthermore his remarks necessarily attract wide-spread attention because of the prestige of his position. No man in England today has a richer opportunity to commend Christ and His religion to the hearts and minds of English-speaking people everywhere. Instead of that he seems to be content with exhibiting his cleverness by making addresses and writing on every conceivable subject except religion. Is it any wonder that the abolition of deans is seriously discussed in England?

The other day we noted the two following items of English news in a New York newspaper. We print them in parallel columns to emphasize the contrast between these two eminent representatives of Anglican and Roman Catholicism:

"Dean Inge, speaking before the British Science Guild in London, said that he thought a campaign against ignorance was very necessary. The Englishman was a very good fellow, but he was very stupid. Tennyson said, 'Let the ape and tiger die,' but that was not much use if they were still confronted by that much more intractable animal, the donkey. The Guild of Science must contemplate humanity as Job contemplated Behemoth, the hippopotamus. 'He is the chief of the works of God, and who can measure the thickness of his skull?'"

"The most remarkable function in the celebration by Cardinal Bourne, Archbishop of Westminster, of the twenty-fifth anniversary of his consecration as Bishop," says the *London Times*, "was a public demonstration of Roman Cath-

olic faith and worship in the streets of the metropolis. This was a pilgrimage by clergy and laity from Newgate to Tyburn—the sacred way of the English martyrs,' as it is known to Roman Catholics—the highway along which the priests condemned to death in the time of Elizabeth were conveyed on hurdles, and hanged, drawn and quartered where the Marble Arch now stands. At the conclusion of the march, Cardinal Bourne gave Benediction of the Blessed Sacrament from the balcony of the Tyburn Convent, just beyond the Marble Arch, and the consecrated Host was worshipped by a kneeling crowd. The pilgrimage has frequently been held, but the holding of the distinctively Roman service of Benediction by an English cardinal in the open air has probably not taken place for centuries."

It takes only a rudimentary knowledge of social psychology to enable one to judge which of these two representatives of religion will make a deeper impression upon the people of London: the brilliant Dean who dispenses gloomy comments on progress and population, or the Cardinal Archbishop who reaches the hearts of the populace through the gateway of the senses and induces them to kneel in the streets in profound homage and adoration before their unseen Saviour.

Education At Harvard

THE Ivy Orator of this year's graduating class at Harvard, whose function it is to amuse the vast throng which assembles in the Stadium on Class Day, spoke wiser than he knew when, after referring to the perilous experiences his classmates had survived in the pursuit of a

sheepskin, he exclaimed: "The best thing we got out of Harvard was—ourselves!"

This brief remark expresses admirably the purpose of a college education. It is too often thought of as merely the passing creditably the required number of courses. It is distinctly to the credit of the Harvard authorities that they will no longer give a degree merely for the attainment of certain marks, but that they insist on a man's passing satisfactorily a general examination on the whole subject to which he has given special attention during his years at college. He must demonstrate that he knows how to think, as well as to express his thought clearly and forcibly; and that he is an educated man in at least one department of human knowledge. Thus the purpose of education is held to be not the completion of a number of courses, but the completion and development of oneself.

Harvard has taken another momentous step in the interest of clearer thinking and more liberal education by founding a new chair of Scholastic Philosophy. Professor Maurice DeWulf, of Louvain, has been appointed to this chair. This is an extraordinary department for this old university of Puritan and Unitarian traditions. It is almost an acknowledgement of the bankruptcy of such modern philosophic schools as Idealism, Determinism, and Pragmatism. At any rate it signifies a willingness to look into the official philosophy of the Catholic Church of the West, in which all her priests have been trained since the time of St. Thomas Aquinas. Harvard has heretofore treated the Catholic system of thought as rather a negligible system. In view of its long continued vitality, its coherence and definiteness, the monumental work of Cardinal Mercier on Neo-scholasticism, and the eminence of Catholic men of science, no university worthy of the name can afford to do so in the future.

A New Creed

THE State Street Congregational Church of Portland, which is the leading representative of that denomination in Maine, has adopted the following new creed, to take the place of the antiquated and hampering Creed of the Apostles:

"I believe in one Infinite and Eternal God, the Father of all mankind, the Giver of every good and perfect gift, and the Source of every noble thought and purpose.

"I believe in Jesus Christ who best reveals to us the nature and the will of our Heavenly Father.

"I believe that it is our Heavenly Father's will that all men everywhere should love and serve each other as brothers.

"I believe that the Holy Spirit is ever ready to help us in our striving for goodness and truth, and in our efforts to advance the kingdom of heaven on earth."

It ought to be possible for Unitarians and Congregationalists to unite on this broad platform, as it contains no reference to the Divinity of Christ, His Virgin Birth, or His Resurrection. Neither is there any expressed belief in the Church. It is apparently enough to say that all men are brothers, and that we should try to be good.

We welcome the frankness of these Congregationalists. What is the use of saying you accept the Apostles' and Nicene Creeds, when all that you really believe in can be expressed so much more simply?

How Should A Christian Observe Sunday?

A CHRISTIAN should observe Sunday as the Lord's Day. It belongs not to him but to the Lord. We have six days in which to concern ourselves with our business and pleasures. Sunday is an opportunity to devote

ourselves to the worship of God and the study of religion and prayerful meditation upon spiritual truths. It is not a question of what the law of God requires. In Christ we are free from the bondage of the law. St. Paul established that principle once for all. The Church however has, for the hardness of people's hearts who insist on law, laid down the precept that we should observe Sunday by abstaining from all unnecessary labor and being present at the Lord's service. That is the minimum of obligation. But generous and large-hearted Christians, who really love their Saviour and His Church, will not be content with doing what they must. They will want to do all they can for the Lord. They will therefore make use of every opportunity provided for them on the Lord's Day to worship God, to feed their souls with spiritual food, to be in a heavenly atmosphere, to be quiet and listen to the voice of God speaking in their souls. They will not feel that they have done their whole duty when they have gone to an early mass. They will also go to a late mass and to vespers; they will teach a class in the Church School; they will call on the sick and the afflicted; they will do some spiritual reading; and they will occasionally spend the whole day as a day of retreat.

A Club For Churchwomen

ONE of the most interesting developments of church work undertaken recently, is the organization by The Churchwoman's League for Patriotic Service of a Churchwoman's Club in New York City.

A club-house will be opened in the fall which will contain pleasant clubrooms, bedrooms, and a good restaurant. It will be centrally located and will be of real service to women coming into the city to stay over night or for a longer visit. The club will be a rallying place where

lay problems can be discussed and acted upon from the viewpoint of church members, a center for thought and purpose, comfort and hospitality for churchwomen of the city and all over the country.

Members have already been enrolled as far away as Houston, Texas, and many suburban women have said that a club of this kind is just what they need in New York. Mothers with young daughters coming into the city to go to the theatre or a dance will find the club a convenient and suitable place for them to spend the night. Busy professional and business women living in New York, or coming to the city frequently, say that this club will solve the housing problem for them, certainly one of the worst with which they have to contend. Representatives from church organizations coming to the city for quarterly meetings will be assured of comfortable and convenient headquarters at a minimum of expense and effort. In every place that the plan has been presented, it has met with instant success.

Any churchwoman who desires further information about the club or who wishes to secure a membership blank is asked to apply to Mrs. Malcolm Macfarlane, 8 West 47th street, New York City.

Schemes for Reunion—Roman and Protestant

REV. GEORGE WILLIAM LINCOLN

AMONG the Essays of Lord Bacon there is one which bears upon a matter which is largely, and perhaps not so wisely, discussed at the present time. It is that one entitled "of Unity in Religion." In a very brief space it states what are the fruits of unity, namely the avoidance of scandal, and the securing of peace. The bounds of unity are to be sought between two limits, excessive zeal on one hand, and extreme laxity on the other. Jehu is given as an instance of the former, while the Laodiceans furnish the text for the latter. But the climax is to be found in the statement that "there be two false peaces of Unities: the one, when the peace is grounded but upon an implicit ignorance, for all colours will agree in the dark; the other when it is pieced up upon a direct admission of contraries in fundamental points, for truth and falsehood in such things, are like the iron and clay of Nebuchadnezzar's image; they may cleave, but they will not incorporate."

Bacon's caution needs to be remembered at the present time when so many and such extravagant demands are being put forth by those in authority for what they call reunion. In all the utterances up to the present time there is not one, as far as can be discovered, in which there is the slightest intimation that there is such an awful verity as the revelation of God, and that one of the purposes of the Church is to protect that revelation from addition or diminution.

For reunion is in the air, so to speak. On every side there are many and manifest evidences that earnest and

thoughtful people—women as well as men—are dissatisfied with the confusion and turmoil everywhere present in the religious world. The intolerable evils of separation are being recognized as never before. There seems to be a dim perception that a divided and discordant Christendom is not according to the mind of its Founder. Then there is the waste of men and money and time; the fearful overlapping in so many instances; the failure of missionary enterprise; the baneful effect of all this upon the honest sceptic at home and the astounded spectator in the mission field. There are the economic reasons, as they are termed, which demand that this state of spiritual anarchy should be ended as soon and as satisfactorily as possible. It is well, however, to note here before going any further that these so-called economic reasons originate from what is termed the business sense, and completely leave out of view the real questions of faith and order and worship and discipline. They are overlooked; or if they are mentioned they are brushed aside impatiently as matters not worth considering.

Now no one would question that these are great evils, blots on the Church's escutcheon, insuperable obstacles to the extension of God's Kingdom, and that it would be a blessing if they could be eliminated once and for all. But until there is unity of faith it is a mere waste of time and effort to talk about reunion. When men believe alike they always act in harmony and concord; and when their beliefs are contrary they differ and they have been known to fight to a finish. This is a fact which stands out in bold colors on the pages of history. It furnishes instance after instance where schemes of reunion, carefully thought out and developed with pains, have come to nothing because there has been no unity

of belief. To come to any permanent unity there must be some accord on the principles which are to be followed. The only agreement possible between two men, one of whom believes that there is a revelation of God which all must accept, while the other flatly denies that there can be such a thing, is the agreement to differ. To talk of the reunion of these two is to talk arrant nonsense. If there is no common premise upon which there is whole-hearted agreement, the conclusion will always be a hopeless difference. To agree there must be one starting point for all.

It is this fact that there must be unity of faith before there can be agreement or co-operation which is so clouded at the present time. Even more, it can be stated without the slightest fear of contradiction that the belief in the faith once for all delivered to the saints and the conviction that the Church is the guardian and keeper of this deposit are in antagonism to what is called the spirit of the age. Creighton described it accurately when he wrote:

The whole method of the growth of scientific thought with which this age is permeated is averse to the conception of the truth having been once for all revealed. Theology cannot be a developing science in the same sense as other sciences are, because truth does not change, though there is a variety in the truths which at different times most prominently occupy the thoughts of religious people; at the beginning of this century the doctrine of the Atonement was emphasized, today the doctrine of the Incarnation.

All these various tendencies combine to produce a nebulous form of religion. The desire to get at the spirit of a thing without going through the process necessary to understand it is very hazardous. People demand that theology should be immediately obvious to them, without their having taken any trouble to get hold of it. This is partly due to the insolence so common at present, which leads a man to think that he can dispense with any discipline of character or of intelligence. . . . It leads to the destruction of Christianity as

a religion, and converts it into a sort of moral philosophy, which rests upon the notion that the "spiritual man" is merely "the natural man" at his best, and does not realize that the "spiritual man" is a "new creature."

Religion is always decaying in the hands of the multitude; it has to be revived by individuals, and we who are engaged in teaching Christianity as a religion, as the means of establishing a relation between the soul and God, must never allow it to fall into the sphere of the world's activities.¹

It may be granted at the outset that no one who has the slightest love for Christ and His holy Church can do otherwise than grieve sorely at the spectacle which Christendom, using that word in its broadest sense, presents to the world, to devils, to angels. No one denies that we all are eager and desirous of reunion, but it must be reunion in accordance with our own views, and upon our own lines. Nowhere is this fact clearer than in the latest work on reunion from the Roman point of view. "The Problem of Reunion," by the Rev. L. J. Walker, an English Jesuit, who had been an army chaplain. He deplores the present state of affairs, and finds the solution in uniting the religious world in two separate bodies. The first is an amalgam of every known Protestant body, in which he graciously includes the whole Anglican Communion; the other is the Church of Rome organized, ruled, governed and directed by its infallible head—the Pope. That scheme will mean the abatement of all the present evils, and at the same time be a visible representation of the great benefits of unity. All this will make for Rome, and the final act of the drama will be the absorption of united Protestantism in the Church of Rome, and then there will be in great reality one fold and one shepherd. Fr. Walker does not hint when all this will take place, but it must be borne in mind that he tries to sacrifice the Anglican Communion

¹ "Life and Letters of Mandell Creighton," Vol. II, p. 247.

between the upper millstone of Protestantism and the nether of ultra montanism. This fact alone should open the eyes of everybody, and make them realize that before they begin to talk about reunion and formulate schemes, it would be best to know just exactly what reunion means and what it involves.

For history from the time of the schism between the east and the west has been a record of abortive and disastrous schemes, to patch up the rents in the Church. Well meant they were, and animated by the love of God, but they all turned out disastrous failures. It would be wise, then, for those among us who are talking so loudly about the evils of disunion and the blessings of union to beware lest they add one more to the long list of failures.

Now, it cannot be denied that the first idea which underlay any scheme of reform or reunion was that of compulsion or force. It was the dominant idea at the Council of Constance in 1415, where one of the leading questions was the pacification of Bohemia and the reconciliation of the followers of John Huss to the Church which had just succeeded in quieting the schism by which it had been rent for the past thirty years. There was but one way of reunion: open complete retractation of previous errors and abject submission to the terms laid down by the Pope and the Council. If this end could not be reached by disputation and conference, force must be employed. And the final result was that John Huss and Jerome of Prague were burnt at the stake as obstinate heretics, although both of them had been given safe conducts to Constance by the Pope John XXIII and the Emperor Sigismund. If the reunion of the Church could be obtained in no other way it must be sought by the force of broken oaths and inhuman cruelty.

But the results were not just what Pope and Emperor

and Council had anticipated, for the subsequent wars in Bohemia and the disturbances throughout Germany showed that reunion could not be obtained by the use of force. So when the question of reunion with the Eastern Church came up at Florence in 1436, matters were handled in a very different spirit. The Council was transferred to Ferrara in 1438, because the Pope Eugenius IV was suspicious of the Florentines who were unruly citizens at best, and also to be able to control the doings of the Council more thoroughly. The events of the past few years had opened the eyes of men to the fact that compulsion would never bring about reunion, so this time another method of gaining the desired end was employed—the use of money. The Greeks were poor and were hard pressed by the Turks. They needed help to resist the latter; if they were not paid their travelling and living expenses they could not come to Ferrara. So the Greek Emperor, the Patriarch and twenty-two Bishops sailed for Italy in the galleys which the Pope had sent for their use. On their arrival at Ferrara the question at once arose how were they to be provided for. “The Pope at first proposed to supply the Greeks with food; this they resisted and demanded an allowance in money. Ultimately the Pope gave way; it was agreed that the Marquis of Ferrara should furnish them with lodgings, and the Pope give the Emperor thirty florins a month, the Patriarch twenty-five, the prelates four, and the other attendants three.” To put the matter in the vernacular, the Pope had bought up the whole delegation. They were nothing less than the stipendiaries of the Pope, and when they did not vote according to his purpose they could easily be brought to terms by withholding the monthly payments. It was a shrewd scheme, but the only permanent results of the Council were the deflection of Bessarion, the Greek who subsequently became a Cardinal

and was even nominated to be Pope, and the courage of Mark of Ephesus, who boldly refused to sign the decrees and returned home a hero. Creighton's judgment of the Council is not only fair, but it is the only one which can be drawn:

It is difficult to feel much sympathy with the reluctant Greeks. They knew, or they might have known, when they left their home what they had to expect. It was a question of political expediency whether or no it was desirable to abandon their attitude of isolation, and seek a place amid the nations of Western Christendom. If so, they must expect to make some sacrifice of their ancient independence, to overthrow some of the walls of partition which their conservatism had erected between themselves and the Latin Church. An acknowledgment of the Papal Supremacy was the necessary price for Papal aid. It was useless to appear as beggars and demand all the privileges of independence.²

Whenever the scheme for reunion has been based upon force or compulsion, physical or material, as the case may be, failure has been its characteristic. It has never succeeded in turning men from their own point of view. It has never worked, for while oppression and persecution may seem for a time to serve the desired purpose, the end always has been that the sufferers were only strengthened in their position. Their doctrines may have been driven under ground, but that was all. Sooner or later they appeared again with redoubled energy. So now no one looks to force or compulsion to secure reunion, and that method of procedure has been abandoned. The other schemes which are struggling for the mastery at the present time are I—Submission; II—Compromise; III—Comprehension. They will be briefly considered in that order.

I

Submission, unqualified, unconditional, whole-hearted submission is the theory of the Roman Communion. She

² "History of the Papacy," Vol. II, p. 190.

not only will not consider any other; she knows no other. It is a theory faultless in its logic; clear and sharp cut as a crystal. If the premises upon which it is based are granted, there is absolutely no escape from the conclusion. One is driven on step by step by a stern inexorable logic, which can only be avoided by refusing to reason correctly.

It is the theory which is pressed home most vigorously upon all who are non-Romans. It is the handy weapon of the controversialist, who knows how to make the most of it. Newman says in his "Grammar of Assent" that any one who gives his assent to the belief in the existence of God has gone three-quarters of the way to Rome. Exaggerated as this statement may appear, it is very largely supported by the words of the Jesuit, Fr. Walker:

The Catholic Church—*i. e.*, those Churches the world over which are in communion with Rome, claims that in her, and in her alone, is to be found the concrete embodiment and living expression of this Messiah. So, too, for that matter does the Orthodox Church, though her claim is less well founded, since she possesses neither catholicity, nor in the full sense unity. It is also of less consequence, since it is as little likely ever to be accepted by Protestants as it is by Catholics. Moreover, it was in the Roman communion that all other Christian Churches grew up, whether as colleagues or as children, and from it they broke away, the Orthodox and Heterodox Churches of the east, no less than the Protestant Churches of the west. Recognizing, therefore, that there can be only one living embodiment and expression of the Messiah, the Catholic Church maintains that other Churches, in thus separating themselves from her unity, went out from the true Church and no longer belong to it. In them Christ does not abide corporately as He does abide in His own Church. With them the living Messiah is not one, and through them does not speak, as He is one with, and does speak through her.⁸

No language could be clearer than this; the starting

⁸ "The Problem of Reunion," p. 214.

point is the assumption that the Roman Church is the mystical body of Christ, and apart from her there is no organic union with Christ. It does not halt or hesitate in the slightest, but proceeds from the presuppositions which are taken for granted to the conclusions which inevitably result if these are not denied. To talk about the Uniat Churches is not only beside the mark, but a mere waste of time and energy. As Vailhe says:

The Uniat Church, or Uniats, embraces all the eastern Churches in communion with Rome, but following other than the Latin Rite, whether it be Byzantine, Armenian, Syrian, Chaldean, Merronite or Coptic. They are Greek only in name.⁴

Rome knows but one road to reunion; she has no theories to proclaim or advocate; she is the one true Church, the Bride of Christ on earth, and her claims, no matter what they may involve, must be accepted *en bloc*. There can be no questioning, no arguing about the matter. If certain concessions are granted, if certain privileges are permitted as in the case of the Uniats of the east, it is because her supremacy in all matters concerning the faith and order and worship of the Church is acknowledged without a murmur. The Pope is not merely the successor of S. Peter, but the Vicar of Christ upon earth, the Head of the Church infallible, and unquestionable.

If this may seem to some an overstatement of the question, it is well to let Newman state the matter, and his language will put an end to all uncertainty:

I reflected that a law implied a lawgiver, and that so orderly and majestic a growth of doctrine in the Catholic Church, contrasted with the deadness and helplessness, or the vague changes and contradictions in the presence of other religious bodies, argued a spiritual Presence in Rome, which was nowhere else, and which constituted a presumption that Rome was right; if the doctrine of

⁴ "Catholic Encyclopædia," Vol. VI, p. 755.

Eucharist was not from heaven, why should the doctrine of Original Sin be? If the Athanasian Creed was from heaven, why not the Creed of Pope Pius? This was a use of Analogy beside and beyond Butler's use of it; and then, when I had recognized its force in the development of doctrine, I was led to apply it to the Evidences of Religion, and in this sense I came to say what I have said in the "Apologia." "There is no *medium* in true philosophy," "to a perfectly consistent mind," "between Atheism and Catholicity."⁵

II

While submission to the Pope as the Vicar of Christ, the successor of S. Peter, the infallible head of the Church is the one and only form of reunion which is known and accepted by Rome, compromise is the basis from which all the Protestant theories of reunion start. The postulate is, theology is not religion, but a human science, and like all human sciences subject to development, change and discard. Some things are true; some are questionable and uncertain; in every religious system there are some doctrines which may be termed vital and some which are superfluous and unnecessary. These are the things which separate men and keep them divided into rival sects; therefore it is the part of wisdom to come to some agreement upon what may be deemed necessary and then throw the rest into the scrap heap. Nowhere is this idea more clearly expressed than in an article by Mr. W. L. Shepherd, in *Harper's Magazine* for August, 1920. It purports to be a conversation with one whom he designates as "an eminent Churchman known throughout the country," but whose identity he carefully conceals:

Theology has been knocked into a cocked hat. Theology isn't religion, and the trouble with the Church is that it has mistaken it for religion. Theology doesn't heal broken hearts; it doesn't teach us how to follow in the footsteps of Christ. The Church is

⁵ Newman, "Grammar of Assent," p. 498.

an organization based on religion. Theology is a code for operating that organization. Our churches of all denominations have been trying to walk on two legs—one of religion and one of theology. Indeed, I think some of us have been trying to hop on that one leg of theology. The thing that will save the Church today is to step out solidly on religion, and stand planted there like the Rock of Ages. The world wants to know about Christ, not what we ministers think about Christ.

If this statement can be taken as fair evidence of the spirit which is prevailing in the world of religious thought today, then there is no such thing as a fixed unalterable standard of faith. Everything is in a state of flux, to be adapted to the prevailing standards. It reaches its logical result in the statements made in the recent work of Kirsopp Lake and Foakes-Jackson.

There is baldly asserted that Christ never founded a Church or instituted the Sacrament of Baptism. Of course, to those who hold this, reunion is reached by a short and easy path. To use a mathematical figure all fractions must be reduced to the lowest common denominator. One difference in faith or polity is set against another, which is its opposite. These cancel each other, and the process is continued until a residuum is reached which is common to both, and so unity is arrived at. The Creed, whether Nicene or Athanasian, is a human invention; it is a product of human thought and study, and, like everything else human, is subject to change. What man has built man can as readily tear down. What has been evolved in the course of time must be adapted to the demands of the age. Some of the English Protestants scornfully derided the Lambeth Proposition on the ground that it was absurd to expect men of today to confess their faith in language which belonged to theological and philosophic thought in the fourth century. In all of the discussions of the present day, at least among those who con-

sider themselves the leaders of religious thought, there is hardly any realization of the vital importance of the main Christian doctrines. One looks in vain for any recognition of the truth which is so admirably expressed by the Rev. Walter J. Carey:

They are no theological speculations; they assert the true grounds of the salvation of mankind. Take away the Incarnation and man remains impotent, sinful and powerless. Take away the Atonement, and man is not put right with God. Take away the Resurrection, and we are left guessing whether a full, perfect and sufficient sacrifice has been made at all. Take away the Holy Spirit and all remains in the air. Mankind in the ideal is right with God, but no actual men and women are saved by that incorporation into Christ which is the Spirit's work. Take away evangelical preaching and sacramental grace, and the Spirit is maimed in the principal instruments by which He summons and then joins individuals to Christ.

Take away the Church, and all the essential Brotherhood is lost which finds its base in the unity and solidity of the human nature which Christ took and redeemed. So far from Creeds being obsolete or unnecessary, they are the inevitable proclamation by believing hearts of the triumphant foundations of their salvation: "We are saved and thus it happened."⁶

Or to go a little farther and see how compromise starts from something closely akin to Pythonism read Aubrey Moore's lucid statement of the relation of theology to religion:

Theology is, in S. Paul's words, the attempt "to know the things of God." It implies that reason is coming forward, not to criticise but to establish, to interpret, to defend, the truths hitherto accepted as the witness of the heart and conscience. Religion and theology in different ways have to do with the knowledge of God and of spiritual truth. They have the same object—God, but their aim and their method are different. Religion *knows* God; theology is concerned with the idea of God; religion sees, theology *thinks*. Religion begins and ends in an almost unconscious attitude of wor-

⁶ "The Church Times," August 13, 1920.

ship, theology rationalizes and defines the characteristics of the Object of worship. Theology makes explicit what is implicit in religion. It takes the facts which the religious consciousness has seized, seeks to bring them into distinctness before the mental vision, to connect them with one another in a coherent system, and find in them the explanation and the unity of all that is. Christian theology grows out of Christian religion, as Greek philosophy grew out of Greek mythology. But religion is a *Divine life*, theology a *Divine science*.⁷

To any one who accepts this conclusion, reunion by the way of compromise, of adjusting the differences and reconciling the mutual contradictions, compromise seems more than hopeless. An acid and alkali will not remain the same when they are united, for the result is something different, a salt which is neither, though it may be affected in its nature by the qualities of both. So when different religious bodies unite by way of compromise, the result is that each maintains its own standards of worship and polity, and tolerates those of the other.

That this is no mere fancy sketch but a plain statement of facts is shown by the declaration put forward by the General Synod of the Moravian Church on June 22, 1909, in answer to the Lambeth declaration of 1908:

We hold that intercommunion with the Anglican Church must rest on the same mutual recognition and freedom to co-operate as now exists between us and several Churches, Episcopal and other, in Europe and America; and corporate reunion not being in question, we regard our position as that of an independent branch of the Church Catholic, "an Ancient Protestant Episcopal Church, as described in the Act of Parliament, 22 Geo. II, cap. 120."

We cordially agree in principle to the mutual recognition of the authorities of the respective Churches in their several functions; and in regard to the future position of our Bishops we consider that the interests of the effort towards intercommunion will be best served, and possible misunderstandings be most readily avoided, if

⁷ A. L. Moore, "From Advent to Adyent," p. 29.

the principle of absolute independence within the separate jurisdictions of both churches is observed and maintained on the basis of mutual ecclesiastical equality.⁸

There is no need to pursue this branch of the subject any further. This one instance is sufficient to show what its logical result must be. *Ex uno disce omnes.*

III

One other scheme of reunion remains to be considered, that of comprehension. As nearly as can be gathered, this is what is implied in the recent Lambeth utterance on the "group system." It is very difficult to know exactly how much or how little is contained in that term. If it is to be taken in its widest sense, it means the absorption or the amalgamation of all the existing religious bodies in a vague, indefinite union. No one relinquishes anything; no one abandons any opinion. It means the perpetuation of all the existing abominations in one grand cesspool of error. It would include Arians, Sabellians, Nestorians and Eutychians. S. Peter and Simon Magus would go hand in hand. S. Paul and Elymas would be fellow missionaries. S. John and Cerinthus would compose a new Gospel. Athanasius and Arius would be codefenders of the Faith. Leo and Eutyches would draw up a new definition for Chalcedon. When Fr. Puller described the scheme as "all that motley crew contending with us and with themselves," he did not overstate the matter. It is not merely a vivid, but an accurate, description of what is implied by comprehension; it is the absorption and the perpetuation of every error and misbelief. It throws the truth into a vortex of contending theories, and is a denial that there is such a reality as the "deposit of faith," which cannot be increased or diminished. There is absolutely

⁸ "Church Quarterly Review," October 1909, No. 137, Vol. LXIX, p. 25.

no distinction between the shifting and inconsistent utterances of human opinion and that coherence and certitude of principle which is the distinguishing mark of Divine revelation.

A French writer has said: "*L'unité doctrinale est le miracle permanent de l'Eglise.*" "The truth it holds by, is of, and for all ages and all nations, because it is true it is part of the essential structure of all things." * It is just this which is ignored or lost sight of in the scheme of comprehension. It only repeats in another form Pilate's scornful question: "What is truth?" In fact, the more the document is studied, the less does it satisfy any one, the authors, perhaps, being excepted. It certainly does not appeal to Anglicans; the evidence is too clear to permit of the slightest doubt.

At the meeting of the Federation of Catholic Priests, held in London, September 28, 1920, Bishop Gore pointed out three defects and perils about the scheme, which it was impossible not to regard as grave.

First of all, nothing had been said about agreement upon the general idea or doctrine which lies behind the Sacraments. He deprecated reunion turning on the mere acceptance of Sacraments without insistence upon acceptance of the sacramental principle. He desired further definition of the Episcopal ordination which certain non-conformist ministers were to receive.

Secondly, there was the difficulty of contemplating the period of interunion. There would, for example, be persons debarred from celebrating in our Churches, but who were members of the clergy. This might give rise to difficulties which would result either in the restrictions being ignored, or intense dissatisfaction created.

And thirdly, there was the troublesome question in-

* Selwyn, "Theology," October, 1920, p. 212.

volved in the loose definition of what constituted Church membership. In this connection it may be well to consider very briefly the Basis of Reunion, which has been recently set forth by the Lambeth Conference. In Section VI of the Appeal in the Resolution it is said:

We believe that the visible unity of the Church will be found to involve the whole hearted acceptance of the Holy Scriptures, as the record of God's revelation of Himself to man, and as being the ultimate rule and standard of faith; and the Creed, commonly called Nicene, as the sufficient statement of the Christian faith, and either it or the Apostles' Creed as the Baptismal confession of belief.

The divinely instituted Sacraments of Baptism and the Holy Communion as expressing for all the corporate life of the whole fellowship in and with Christ.

A ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the Authority of the whole body.

Now it must ever be kept in mind that this appeal is addressed to the whole world, and not to any particular section or part. It looks, if it means anything, to the Catholic as well as to the Protestant, and can only be weighed and considered from this point of view. If either one side or the other is neglected, or not addressed, then the whole scheme falls to the ground. And what is even worse, when the matter is brought to an actual test, one is left speechless in astonishment. To tell a Roman or an Eastern that we are willing to unite with him, if he believes the Scriptures, accepts two of the Sacraments, and has an episcopally ordained priesthood, is neither bold, nor considerate; nor charitable. It is nothing less than a piece of sheer impertinence, to use the very mildest term.

On the other hand, if the appeal is to form the basis of reunion with the numerous Protestant sects, it is as full of holes as the proverbial colander. In fact, it breaks

down of its own weight. That this is no careless, random assertion will be readily seen if the report of the Theological Committee of the English Church Union is to be followed. The Committee says:

Considerable additions are needed if this statement is to be made satisfactory: (1) Unless to the phrase "the Creed, commonly called Nicene," there is added some such explanations as "interpreted by the dogmatic decisions and the tradition of the whole Church" a door is left open for the heresies condemned by the Third and Fourth Œcumenical Councils and for other grave errors; (2) unless some addition is made as to belief in the doctrine of the Sacraments there would be nothing to prevent the official recognition for the first time of Zwinglian errors concerning Baptism and the Holy Communion, and there ought to be security for the acceptance of Infant Baptism, and of a fundamentally right belief concerning Holy Matrimony; (3) it is insufficient to specify only the Sacraments of Baptism and the Holy Communion—for instance, it is necessary that the place of Confirmation and Absolution in the sacramental system of the Church should be distinctly recognized, as in the Book of Common Prayer; (4) in regard to the ministry, a recognition that Ordination is the sacramental means of conferring the grace of Holy Orders, and not merely the appointment to a ministerial position is urgently needed. The phraseology used in Sections II, VI and VII of Resolution 9 of the Conference might be interpreted as suggesting that "the episcopate" is a mere matter of administrative convenience.¹⁰

To this grave indictment must be added another even graver—the omission to make even the slightest reference to the Sacrifice of the Altar, the central sun of the Church's worship. On this august subject the sacrificial character of the Eucharist—perhaps the most vital issue for religion now before us, because it connects directly with our conception of God, and its presentment, there is not so much as the veriest trace of any reference to be found in the whole document. It may have been an unintentional oversight, or it may have been owing to a delib-

¹⁰ "Church Times, December 10, 1920, p. 589.

erate purpose to avoid a matter, on which there would have been disagreement, no one can tell; but the fact remains that the one great act of worship in its objective reality, in its Godward side, is omitted. It certainly leads to the suspicion that the ideal of some of those who are the keenest on reunion is that the Church is a bundle of sects tied together by some kind of submission to the episcopate, and that the Anglican Communion as an interim measure is a beautiful example of it.

At the same time and along the same line comes the question of Reservation. The issue cannot be avoided; it is a burning question which is of immense import to every priest who holds steadfastly to the immemorial faith and practice of the Church. It may be shelved quietly by the Lambeth Fathers, but how any one can expect organic union between those who are convinced of the necessity of Reservation, and whose constant and unbroken practice has been its practice, like the Roman Church for example, and those who scorn and deny and oppose it as Methodists, Presbyterians and latitudinarian Episcopalians, is to the writer an insoluble mystery. Yet the question comes up and will continue to come up whenever reunion is mentioned.

In spite of all that may be said to the contrary, one cannot avoid the uncomfortable suspicion that in this appeal there was a far greater effort made to soften Protestant prejudices than to approach openly and as near as possible the faith and practice of Catholic Christendom.

But if this idea of universal comprehension is unsatisfactory to Roman and Anglican, what is the Protestant response to the appeal? The best, in fact, the only answer is to be sought in the statements of those who are regarded as leaders of religious thought.

Dr. Francis G. Peabody, of Harvard, may be taken as

a representative of modern religious thought in Cambridge, if not in America. He writes:

It may be urged that the Anglican Episcopate is a matter of sacred principle to its adherents, while the practice of non-Episcopal communions is merely a matter of convenience, so that as an American theologian has remarked "the principle of the sacramental and supernatural priesthood is outraged and threatened by any such passing to and fro between the Church and organized schism." This suggestion, however, only indicates how slightly the convictions of the Nonconformist conscience are appreciated, or even understood. The Baptist Churches, for example, number not less than six times as many members in the United States as does the Protestant Episcopal Church. They maintain that baptism by immersion after mature decision and repentance is the only method of initiation into the Christian Church, which conforms to the teaching and practice of Jesus Christ. Here is as definite and sacred a principle as is the authority of the Episcopate to the Anglican Communion, and one at least which has an equal endorsement in the records of the primitive Church. Is it possible, then, that, for the great cause of unity, certain bishops and clergy of the Anglican connection would offer themselves for baptism by immersion at the hands of their Nonconformist brethren precisely as they ask those brethren to accept Episcopal ordination for the same end? Such a suggestion is sufficient to indicate how the proposal of re-ordination affects the minds of ministers in the non-Episcopal Communions. Either it is a meaningless rite, to accept which would be sacrilege, or it is a divinely instituted form whereby its adherents are set apart from the main movement of the Protestant Churches. The Protestant Communions hold their ministry to be Scriptural, valid, and justified by its fruits. A proposal of reordination seems to them like a proposal of remarriage. A discrimination between the Church and the sects appears to them not only ungracious but unhistorical.¹¹

So far, Dr. Peabody, the Harvard Professor. The statements of the English representatives of non-conformity are no less explicit and emphatic:

In the Lambeth scheme Episcopal ordination is introduced as an

¹¹ "Hibbert Journal, January, 1921, p. 227.

element in a scheme of mutual recognition. Its significance and purport in this connection are not quite clear to us. When it is proposed that Episcopalian clergy should be authorized to officiate in Free Churches through a form of commission or recognition which should commend their ministry to these congregations, and that Free Church ministers should be authorized to officiate in Anglican congregations by a commission through episcopal ordination, what is meant by this last crucial phrase? Is it meant that our ministers should be made ministers in the Church of God as the Ordinal in the Prayer Book phrases it? Or is it meant that, being already ministers in the Church of God, they are to be formally admitted and authorized to minister within the Church of England? If the former be the meaning, we are obviously thrown back again on the question of recognition. We should not be asked to accept any form which carries, or which could be construed to carry, this interpretation. If, on the other hand, the latter meaning be what is proposed, then certainly ordination is not the requisite or appropriate ceremony or word. Ordination to minister Christ's Word and Sacraments is a general thing to be given once for all; license to exercise it in any district or communion is a particular thing, which may, of course, be extended. But the two things are different in idea.¹²

A courteous but effective way of impaling the Anglican Episcopate upon the horns of a dilemma. From the evidence which has been presented, there is but one inference to be drawn—"the group system," whatever that may have meant in the minds of those who coined the phrase, satisfies nobody. It has been rejected by Roman, Anglican, American Protestant and English Dissenter. While they acknowledge the gentle humble-minded spirit in which it was set forth, they will have none of it. From present indications, it looks as if it would prove as useful as de Maistre's schemes of reunion through the Masons at one time, and at a much later that of Russia and the Papacy, on the ground that it was required by the political exigencies of the situation. It is just as unsatisfactory as

¹² "Church Times," March 21, 1921.

any of the other proposals, force, compulsion, compromise. Unless one is prepared to accept Fr. Walker's plan, the fully organized and developed Roman Communion, on the one hand, and an amorphous, headless aggregation, called the Protestant Church, on the other, no sign of organic unity, which is the only unity worth mentioning, is in sight. It is more than useless to talk of reunion when conditions exist, such as those now prevailing. The present state of the Church is far—very far—from being in the slightest degree conducive to reunion. As the Dean of King's College, E. M. Milner-White, Cambridge, said at the Anglo-Catholic Conference:

We speak with many voices. Godly concord is little known amongst us. Some seem to set no store on her Catholic possessions, even hate and scorn them. Nay, more, there are many sins to be laid to her eagerly Catholic section—division and undiscipline and unwisdom, lack of big thought, even lack of love. To the best Roman minds, gazing from without, the Church of England is unintelligible, chaotic, contradictory, internecine. What a dangerous and impossible Church to contemplate reunion with!¹³

While this is the viewpoint of Catholic tradition, that of Protestantism is no less emphatic. No priesthood, no sacrifice of the Altar, no Communion of Saints. Protestantism has repudiated and abhors even their mere mention. To unite with the Protestant, if these are not rejected, at least they must be regarded as open questions, which any one is at liberty to believe or disbelieve, according to his inclinations.

The outlook from either angle is not at all promising. Yet there is one task which lies at our own door, to which every one can lend assistance. It is nothing less than "to unify our own communion, on a demonstrably Catholic basis, however simple and unelaborate."¹⁴

¹³ Report of the Anglo Catholic Congress, p. 95.

¹⁴ Report of the Anglo Catholic Congress, p. 95.

No better statement of this aim can be found than the words of Milner-White:

Our work is to render the diversity, one undoubtedly within Catholicism, instead of letting it decline to one between Protestant and Catholic. . . .

First, we must make the unity between the Catholic-minded in our own communion perfect and peaceful. We should allow no feeling between Western use, Sarum use, and no particular use at all. Our union of love and alliance should embrace without suspicion or instruct all who live consciously by the Catholic essentials. . . .

Secondly, we must do all we can to moderate our chronic disorder by our own reasonableness and patience, so that our loyalty and loving conduct are rendered infectious. It is just in this province that we ought to learn richly from our sister communion. After all, her compact oneness is built on discipline and obedience. If Catholics fail here, who shall help?

Thirdly, let us teach unweariedly. Look back at the last seventy-five years. The battle for the Blessed Sacrament has been almost won; a deep, devotional life centers round the weekly, nay, the daily altar. The battle of the Sacrament of Penance has been half won. . . .

There are other central doctrines, however, such as a living consciousness of the Communion of Saints, where our work has hardly begun. . . .

If we only work together with quietness and confidence we are bound to win the battle, not for ourselves or for our theories as a party, but the battle for Catholic thought and practice, certainly in our own communion, probably in the whole Protestant world, whose head and guide by the mercy of God seems to be this Catholic Church of ours, not because it is Protestant, but just because it is Catholic.¹⁵

¹⁵ Report of the Anglo Catholic Congress, pp. 95-96.

Young People and the Intellectual Problems of Religion

REV. J. HANCKEL TAYLOR

MY aim in writing this article is to arouse more of our clergy and laity to a sense of the pressing need of a more adequate, bolder facing of the problem of equipping our young men and women to face the inevitable intellectual difficulties of the day. It must be faced if we are to retain for the Church the best brains of the best trained elements in our nation.

I have in mind especially those who will later enter our colleges and universities; but in these days of increasing efficiency of high school education, the problems of science and religion are being more widely disseminated. Only recently I heard a very devout, earnest member of the Church tell of how his daughter, a young high school girl, came home one day and made some mention of "the missing link," and how he told her to go back and tell the teacher that if she was descended from an ape, she belonged to a different breed of animals from what his family did. In this conversation, this dear fellow and an equally devoted Methodist brother agreed that it is the height of folly and a matter of extreme danger to give any thought to any but a literal acceptance of every word of Scripture, in the light of the closing verses in the Revelation of St. John the Divine. That to these two men of more than average intelligence in matters of every day life, was an eternal voucher for the truth of every word of the Bible and such an eternal warning against all questionings as to bring horror to their hearts at the thought of any one daring to trespass on this sacred ground. What will be the outcome for the developing mind of the girl?

All of us know well the typical experience of the youth

of today. Their ideas of the Bible, as gathered from their more or less inadequate training in Sunday school, are in a vast majority of cases still too much founded upon a superstitious awe of a magical book, a book which is much like a house of cards—knock out one prop and the whole structure falls to the ground. With such ideas they enter college, and their traditional view of the Bible suffers just such a collapse, and with the downfall too often goes their religion. Perplexed and confused, the majority do one of two things. If the Church has a strong hold upon them and if they are not keenly sensitive to seeking truth, they make a compromise whereby they fit out a special apartment in the brain as a dwelling place for religion, with a sign board at the entrance, "No thinking allowed in here." Or if the Church has no strong hold upon their life, or if they insist upon intellectual wholeness, they drift away from the Church as being a relic of the past, regarding the clergy as dear old ignorant, perhaps lovable, but brainless souls. Only a few ever struggle through to firmer intelligent faith. The irony and tragedy of the whole thing is that a vast majority of these very clergy are themselves keenly aware of the problems, have indeed themselves been through these very same intellectual struggles, and often possess the means for solution. But the clergy and the Church are about the last place where the perplexed young man would dream of finding the help he needs, remembering, as he does, the character of instruction received in Sunday school, and perhaps not recalling even a suggestion ever having been made from the pulpit that such problems existed, or that these new scientific ideas can be believed and yet not destroy one's Christian faith.

In my own youth, and I am not yet thirty-five, I remember so well an incident in a Bible class of the Junior Brotherhood of St. Andrew. I raised the first dim and

elementary questionings of the conflict between the creation story in Genesis and the fact of the slow formation of the world. I was silenced by the leader's answer, "It is dangerous to ask such questions." Such an answer was to me as a red flag to a bull. I could give several such personal instances. I also have in mind a former Sunday school, boyhood, and college chum, who is now making a brilliant career in scientific circles; but who seems absolutely indifferent to Christianity. I think that he considers it something entirely outside of the realm of intelligent study, recently expressing surprise to me that the Church allowed any freedom of interpretation of Scripture. He may be at fault for never having taken the trouble to investigate religion intelligently; but can we blame him very much when the Church gave him no better nor more intelligent foundation in his religious training, especially as he was a most regular attendant of Sunday school and Church even up into his college days?

This is still too often the experience of many able minds. There is grave need for a bolder, more candid handling of the problem. The serious result of this deadening conservatism is that it is self-propagating by a process of vicious selection. We are constantly losing the intellectuals, and those remaining are, with brilliant exceptions, people who are either naturally very conservative or intellectually indolent, or who live more by feeling than by thought, or who are so engrossed in problems of every day life as to be obliged to accept their religious ideas on the traditional basis as they are handed out to them—and indeed this impossibility of the average person working out his own religious belief is one of the biggest difficulties in the whole problem. The process of the selection of the conservatives has been particularly active among our Sunday school teachers and to a more or less extent in recruiting men for the ministry. To my mind, this is the chief cause by

far of our failure to get the sufficient number and the right calibres of young men for the ministry. They are not only discouraged by their own intellectual difficulties, but they are not inspired by the apparent intellectual calibre of the ministry already in existence. I say "apparent," because, while there is, of course, much real weakness, a great deal of the outward appearance is due to our consistent hiding of the light of our intellectual understanding under the bushels of conservatism and accommodation to tradition.

In a recent lecture, Dr. Tyson of the University of the South, made the prophecy that the "greatest intellectual revolution which the Christian Church has ever been called upon to face is inevitably at the threshold of the present time. It is necessary to cleave to the modern, scientific point of view, and to still hold fast to the beliefs of an old historic Christianity if the younger generation is not entirely to forsake the Church, and if the old religious order is to be preserved . . . Don't put a water-tight bucket over your brain with intelligence on one side and religious belief on the other, with no attempts to bring the two together."

Such is the need of our time, but the difficulties are many when we begin to seek the solution. It is an easy matter and a favorite pastime of cheap intellects to arraign the clergy for narrowness, or intellectual dishonesty, or lack of courage, or neglect; and perhaps few of us are not to some extent guilty on one of these counts, or at any rate of over-caution. I for one plead guilty. But the practical problem is great and is fraught with many difficulties and pitfalls; and so I say let him beware who would lightly criticize the Church and her leaders. It is by no means an easy task to transmute a traditional faith into a strong intelligent grasp of the truth, there being grave danger of wreck along the way.

There is the difficulty of adequate time, both in pulpit and Sunday School, for any proper handling of big questions, a difficulty multiplied by the intermittent attendance of one's hearers, which debars systematic continuous development of the problems. Also people are with us today, and tomorrow they have moved to other influences; and newcomers appear without the background of preparation and foundation of thought which perhaps we have been endeavoring to provide for the building of our superstructure of truth. Then there are the greater demands of the vital moral and spiritual issues and needs, which touch more deeply the true life of the Church. Too much discussion of purely intellectual problems is at times like an officer's arguing the theory of war and of the construction of rifles with his men on the field of battle under fire of the enemy, when the need is that they charge forward with the knowledge and weapons they possess. But the two greatest difficulties are the intellectual inertia of the mass of people and the danger of destructive rather than constructive results of our teaching.

Let us consider the inertia of the mass. We cannot say even to ourselves, "Lo, I will believe this, or have this or that set of thoughts and ideas and feelings," regardless of the influence of those around us; and far less can we transfer any such set bodily into any given individuals, for we are but a fractional part of the many influences that go to form their thoughts and characters. Most of our boasted individualism is a false dream. We may indeed declare independence of certain authorities or influences. We are not, however much we may imagine ourselves to be, individual entities. Even the rankest agnostics or atheists, yes, even the intellectuals of the intellectual in our universities, are to a more or less extent controlled and influenced by the thought and ideas of the school of philosophy or

sciences to which they belong, as well as by the whole atmosphere of isolated intellectualism in which they dwell. We are all social beings, played upon by innumerable influences from the thoughts, feelings, and actions of those among whom we dwell. A large part of the agnosticism, for instance, in our universities is of a mass nature, not individually thought out, but absorbed from the atmosphere. So also with the conservatism of the Churches, the same invisible bonds of influence besides the outspoken and conscious exchange of thought, hold the mass of thought together, so that one who would seek to change it has a large task upon his hands. We can never rush forward in high gear, as it were, but must get the mass moving slowly in low. It is well, of course, that it should be so. Social life and sanity are only possible because of the solidarity of the mass.

But to return more directly to our subject under discussion, this inertia of the mass, especially of the mass of the matured people and parents of our congregations, greatly complicates the task of teaching the young along intellectual religious lines. This inertia is increased by the generally comparatively greater conservatism in thought, which prevails among the other branches of the Christian Church, with whom our people come into contact and by whose ideas they are greatly influenced. Of course, there are innumerable radical influences pulling people the other way; but the mass of the faithful are untouched by these; and even the unthinking indifferent Church member remains stationary in his religious concepts. We cannot isolate our classes of young men and women, even if we wanted to, from this surrounding atmosphere of conservatism. So when we attempt to teach new ideas, often they do not mean anything to our listeners. The atmosphere of traditional thought is so

dense as to prevent the penetration of the new light to any depth.

Moreover, when we do succeed in breaking through the conservative crust, we encounter the second of the two great difficulties, the danger of there being greater destructive than constructive results from our teaching. It requires the greatest possible skill to avoid this. As some one has said, it is easier to live as a slave than as a free man. Those who rejoice so much in freedom from authority often do not realize how exceedingly difficult a thing freedom is, if we are going to keep hold on the best in life. When through necessity or otherwise, we leave the beaten path and get out into the freedom of the woods, every step forward demands hard struggle, and a truly forward direction is maintained only with the greatest difficulty. Sometimes the woods become a jungle and the ground beneath an impassable swamp. This is often the explanation of the lure that Rome has for many minds. Cardinal Newman, for instance, took refuge in Rome as a haven from the struggle with doubt and uncertainty which he found unendurable. It is only the flippant superficial soul that gaily dances out into the pathless fields of freedom. The deeper soul may feel compelled to go, but he goes with more serious thought as the undaunted adventurer and seeker after truth.

But I am digressing. My point is that if we do bring home to the young ones these new religious conceptions, there is the danger always prevalent of serious destructive consequences of two kinds. The new ideas conflict so greatly with the thought and teachings of the parents and many others of their religious teachers that one tends to break down the influence of those of the older generation. The young are only too ready to assume that their elders are old-fashioned and out-of-date, not only in matters of intellect, but of morals and manners as well. Also, while

we may have broken the spell of the old intellectual conservatism, we may have failed to give any new constructive basis for thought and faith. New ideas are like dynamite. It is a serious and delicate responsibility this matter of implanting new ideas in religion, especially when the soil is richly fertilized with the bones of a dead discarded conservatism and so readily produces the rankest growth of any new weed. What then often seems to be lack of courage on the part of the clergy is really a mixture of perplexity as to how to proceed and of a timidity not for self, but for fear of the harm that may be done to the faith and lives of others.

We need, however, to realize that such timidity is working eventually vastly greater harm than a bolder attitude will do. We may indeed escape the immediate difficulties with the young, but they become lost in the wilderness when they enter college and university. From the dense mass of conservatism, often devoid of spiritual life, the young are plunged suddenly into the mass momentum of unbridled freedom of the universities; and the result can hardly fail to be disastrous to the thinking mind. I am not one of those who violently rail against the agnostic and atheistic influences of our university life. No doubt there are many individual professors who are like birds of prey seeking whose religious faith they may devour; and without doubt a little conservatism and less of the dogmatic egotism of many radicals would be greatly beneficial to many institutions; but I feel fully persuaded that a very large proportion of the wrecks of faith are due not to the storms of the sea or the dangers of the voyage, but to the improper fitting out of the ships before they leave the sheltered harbor of home and parish church. Violent reaction against the ultra-conservatism of thought in Sunday school and in pulpit is at least one primary cause. I know it by bitter personal experience. So though the

task be difficult and perplexing, we should attack it with determination and power. We need a more evident intellectual honesty, a franker recognition of the changes wrought in our traditional ideas, and a greater candor in presenting them to our people.

It may not be out of place here to repeat the words of a dear old-fashioned and earnest-souled clergyman, who was railing bitterly against all who sought to deprive people of their old beloved comforting religious beliefs and thoughts. To show his righteous wrath and indignation against all higher critics and their clan, he said something to this effect:—"Supposing that I had a son who had a fine hobby-horse, which he dearly loved, which he fed as if it were real, and stroked and petted its mane; or supposing that I had a little daughter, who owned a beautiful doll baby, which she loved with mother love, fed, bathed, and clothed, and treated in every way as if it were a real living baby; supposing then that some hard-hearted cruel man was to come in and mock this boy and girl and take the hobby-horse and precious doll and crush and grind them under feet—I tell you, were I not a clergyman and restrained by Christian charity, if I possessed the strength, I would hurl such a man bodily from my house." And thus would he wish to deal with those in the Church who teach in accord with modern thought. This is, of course, extreme; but the man in question is rector of a parish of nearly five hundred communicants; and tragedy of tragedies a wonderful choir of some forty boys sit under such preaching Sunday after Sunday—what an opportunity and what a tragic waste. Extreme as this is, there is entirely too much similar to it, and we who think differently are criminally timid in our presentation of the truth. We must furnish our youth with something better than the hobby-horses and the doll babies, images only of the truth. We must give them strong steeds of in-

telligent faith to carry them over the rough roads of life and precious living truth to grasp to their breasts in times of sorrow and of trial.

We see then the need and the challenge; but under all the conditions outlined above, what is the "How?", that word which stands at the very beginning of our title. I have no adequate answer, am only feebly struggling along myself; but here are a few suggestions.

First of all, we need more definite courage in our own minds, in our own conception of the truth. While holding firmly to the great essentials of the old, we should have greater boldness in seizing on to that which is true in the new. In the past we have been too much on the defensive. A truism of warfare is that the best defense is the offensive, as that alone can eventually win. Also in the recent war, there was demonstrated the folly of holding too long to untenable positions and thus wasting one's power. The wisdom of wide and rapid retreats, followed by strong counter-offensives, was brilliantly illustrated. Religion in the past has stuck too closely to the policy of dogged defense of every foot of the ground. We have never voluntarily yielded a traditional belief, but only when we were forced out by the sheer power of the attack. For instance, after the first chapter of Genesis became untenable as literal scientific data, many who were forced to yield that point, closed up the ranks of their thoughts on the next immediate line of defense, and persisted, or still do persist, in accepting all after that chapter as literal fact. They yielded only what they were absolutely forced to yield. We need to be bolder. We must definitely and quickly retire from all untenable ground, choose our own line of defense, and then with new forces, new methods, new conceptions of the whole conflict, yes, new objectives, we can make our counter-offensive successfully. To give this a specific application to the Old Testament, it seems to me

to imply a frank recognition that our Christian faith is absolutely independent of the truth or falsity of any given statement or story in the whole thereof. Then we can set forth successfully to regain and hold victoriously the great spiritual and moral realities of that ancient literature and of the religious experiences of the men of Israel, many of whom were veritable moral geniuses and spiritual giants. Frankly acknowledge the earthen character of the vessels, and then we are in a position to value truly and make known to others the inestimable treasures contained therein. The theologians who have saved and are saving for us the essence of Christian truth are those who approach the matter in this bold positive way.

Secondly, we must make definite systematic efforts to mold the thoughts of all of our people to the proven results of modern thought, or rather to impart to them the true spirit of intelligent approach to religious subjects. There should be nothing violently revolutionary, but a well directed consistent effort to remold thought gradually. In the words of a prayer of Dr. Nash's, we need to "work without haste and without rest." We do not need many sermons exclusively dealing with such problems, but our sermons should always be congenial to the atmosphere of modern thinking, with a frequent word thrown in to give light on some perplexing problem. Much more can be done, especially for the youth of the Church, through Bible class work, where there is more time for discussion and explanation and usually more systematic study. We should never speak dogmatically nor in a hostile spirit, but tactfully and suggestingly, often just giving the new idea as an alternative view held by self and others and found to be helpful. Our greatest work can be done personally with thinking individuals, when we can get them to open up their difficulties to us. But many who need our help are afraid of "shocking the parson."

Thus have I stated the problem at some length and indicated to a slight degree the direction of the solution. I hope that I may have kindled a spirit of interest in some who may help towards a more adequate working out of the difficulty. I close with the earnest hope, expressed in the words of another prayer of Dr. Nash's, that "God will day by day lead us deeper into the mystery of life, and make us interpreters of life to our fellows."

Send out thy light and thy truth, O God, and lead us through the mists of ignorance, vanity and fear, into the clear shining of the perfect day of our Lord and Saviour Jesus Christ. Amen.

Letters from a Modern Mystic—III.

MY DEAR L—:

I want in this letter to tell about the third stage—the consummation and fulfilment—of the prayer life, the crowning experience that can come to human beings, the ultimate plane of the life of the spirit that is open to mortals in the flesh. The old-time mystics call this plane the Contemplative Life. That means little today. To try to state it in a sentence in modern terms: It is the immediate perception by finite mind of infinite, absolute Being, and the perception of that Being is Love. Out of the experience one can write forever of its nature and meaning. I will try simply to write such brief notes about it as will, on the one hand, make the experience, so far as possible, intelligible; and, on the other, tell something of its incommunicable beauty and worth.

The experience is a gift—something imparted, something granted. It is not earned, nor won, nor induced. Nothing causes it—it is utterly beyond causation, wholly above and outside the laws observable in the rest of human experience. The practice of Meditation—the prayer life on the second stage, described in my last letter—prepares the soul for the reception of this gift. The souls would certainly be few that could receive it without that preparation. But the practice of meditation, however long or however intensely prosecuted, does not and could by no possibility create or induce the experience. The experience is an outright gift of God.

With me it began with a time of surpassing heaviness of soul—a way of utter darkness, such a Gethsemane and Calvary as I had never before been called to pass through—the final dying of the self with Christ upon the cross. This was not independent of outward circumstances; yet the outward circumstances by no means explained it—

they were not in themselves so extreme or untoward. They provided the occasion, but the blackness of darkness was the hand of God covering my soul. There followed two or three days when my soul was as dead, insensate, save for an unceasing dull suffering, without emotion or volition—a stone. Then one day there came—how well I remember it!—just for a moment at first—the gentle lapping of a single little wave of life upon the cold dead stone that was my soul; one soft fleeting ray of light in the vast encompassing darkness, but how beautiful it was! The gentle wave lapping my dead soul, the soft radiance in the darkness, was the love of Jesus—for me. After a time it came again and lasted longer; then, shortly, again, then again in waves that began to crowd each other; then the waves disappeared in a flood, and the flood rose and rose and rose—and soon there was nothing else; the flood of Love had swallowed everything.

Now I suppose almost any one reading this would at once think of the waves and the flood as waves and a flood of emotion. But they were not. I had, in times long before this, experienced waves and floods of emotion from the overwhelming sense of God's love; I may write about that in a later letter. This is something entirely different—it is the perception of love. I perceived love first as gentle lapping waves, then as wave on wave, then as an all-embracing, all-engulfing flood. And then came the final experience, the true stage of Contemplation, when the perception became so true and immediate and intimate that thought and concept themselves were swallowed up; it was pure perception of the Infinite and Absolute—and to finite mind perception of the Infinite and Absolute must transcend thought and concept. The mental figure of the waves disappeared; the figure of the flood disappeared; the figure of rays, the figure of light, disappeared; all figures, all mental images disappeared; it was percep-

tion without thought, perception without concept—because it was immediate perception of the Infinite, and to perceive the Infinite is to be bereft of thought and concept.

Always, since that day, when I pray, when I seize for a moment for the “practice of the Presence,” I withdraw into that thoughtless, conceptless state of mind, and just behold—contemplate—know—the Infinite, and know it as LOVE, pure, ineffable, all-encompassing, almighty Love.

To describe to another a state of mind one has to use images. The image that best serves for this state of mind is perhaps that of an enveloping grey mist—as the mind is lifted out of thought and concept into pure perception, pure contemplation. As the experience of the finite perceiving and knowing the Infinite it has to be described in contradictories; it is a strange emptiness, it is surpassing fulness; it is all darkness, it is the only perfect light; it is absence of knowing, it is the one true and final knowledge; it is barren endless desert, it is all wealth and beauty and luxuriance of overflowing life. It is all these, because it is the mind emptied of all its wonted activities, forms and images, and filled with the thought-transcending knowledge of infinite Being’s fulness of Beauty, Love, and Power.

After the gift came to me I read *Theologia Germanica* and *The Cloud of Unknowing*, and found that these ancient mystical works concerned precisely the experience I had had, the life I had entered. So also, in lesser degree, of other old-time mystical writers whose works I had read before the experience and had thought I understood, especially *The Spiritual Guide* by Molinos; reading them now I perceived that this experience was the center and substance of what they wrote of, and now for the first time I understood them. It is what St. Paul is speaking of when he prays that his hearers “may be strong to apprehend with all the saints what is the breadth and length

and height and depth—and to know the love of Christ, which passeth knowledge, that ye may be filled unto all the fulness of God.”

The experience is immediate perception of God and also immediate knowledge of God through that perception. The perception is unlike any other. Other perception looks either outward through the senses, or inward through self-consciousness; and reveals on the one hand the environment; on the other, the self. This is neither outward nor inward looking; you can simply say, it is other looking; and it reveals that which one sees as wholly other than either environment or self, and wholly independent of both. And as the perception is unlike any other perception, so the knowledge that the perception brings is unlike any other knowledge.

I suppose we may not say that finite mind is capable of having absolute knowledge; but this surely seems like absolute knowledge. Certainly there is no space nor crack nor cranny left—nor any possible—for doubt or question or uncertainty; neither is there disappearing or paling or diminution, no “gnawing tooth of time,” for that which is given in this first wonderful perception is given once for all and for always.

You cannot, of course, do anything to impart to another a kind of knowledge different from any knowledge which the other possesses. But, perhaps, you can make another long for it, believe in its possibility and supreme value, and press on to attain it. You can simply say, I know God and I know Love; and I know God and Love in such a way that all other knowledge by comparison is pale and unreal, is weak and uncertain, is impotent, puny, and ineffective; I know them in such a way that I have to count this the only real knowledge I possess. As for the modern teaching that knowledge comes through the scientific method, this knowledge makes that teaching ludic-

rous. I have no desire to decry the practical value of science and the scientific method; but they don't give knowledge. They deal with the outside of things and of things that are outside us—separated by a double impassable wall from knowledge. This other perception granted to the soul is immediate knowledge of the inward being of all thing and of all selves, of that in which all things and selves consist—Love, God.

So transcendently significant, so absolute in its domination of the soul from the first moment is this other knowledge, that one derives from it the true definition of the soul. The soul is a finite consciousness with the capacity—usually latent—for perceiving and knowing the Infinite. Huxley's teaching, representative of the position of modern science, is this: Only that is knowledge which is given through the senses by the way of the scientific method. The truth is: Only that is knowledge which is given to the soul independently of the senses through its faculty for immediately perceiving God.

I wish I could make anywhere nearly adequate the representation of the certainty, the constancy, the transforming reality of this perception, this knowledge of Love. It comes in a moment—it is never for a moment lost; it is a gift from outside you—nothing can ever root it from your inmost being. Always it is there; always awaiting the turn of your thought towards it; always your Real in the midst of whatever distractions or confusion. Always it is beyond doubt of question, by nature not subject to doubt or question. It is with you, it is of you, it possesses you—you know it. You so know it, so it possesses you, that you glory in it and rest in it, you loudly exult in it and silently delight in it; it is your house of peace and your tide of power; you fall down and worship it in awe and trembling, and hug it to your bosom in intimate sweet intercourse; you see yourself as nothing and less than nothing

before its beauty and holiness, and of infinite worth because IT LOVES YOU; it answers all your questions, it is itself the object of your unending search and questioning.

The first fruit of this knowing of Love is peace—the peace that passes understanding; peace so deep, so wonderful, you are sure that nothing in heaven, earth, or hell can ever break it for a moment. Later, it appears that it can be broken—for a moment; but it comes flooding back again—how quickly and surely!—as you take refuge in the Presence; and you learn so to abide that that peace can most rarely and hardly and but on the surface be for a moment disturbed.

The second fruit you note is love flowing out from your heart. People, children especially, are so beautiful seen in the radiance of that Love, that you cannot help loving them, and you want to bring to them its choicest, holiest gifts; you want to help and serve and do—it is joy to be made lowly in humblest service to the lowliest objects of that Love.

And the third fruit is the ending of fear. Fear and apprehension have gone—that is all. How can you fear when you know Love that way? Know Love as the Reality; know Love with knowledge such that it stands in your mind as the one thing you know. Of course, you cannot fear; “perfect love casteth out fear”—and the whole passage, “God is Love,” in St. John’s epistle glows at last with its true light and meaning, and glows the brighter every time you read it. “Perfect love casteth out fear”; you have not to combat fear—any fear whatever; it isn’t there, it ceases to be where the soul knows Love—knows Love with compelling knowledge. Perfect Love known in this way casts out fear not only for one’s self, but just as completely for one’s loved ones. You cannot fear for them after you have seen Love to be the

heart of every situation, the one controlling power everywhere, always holding every combination of circumstances perfectly in its grasp, and know that that Love cannot be escaped.

For one part of your new knowledge is that Love is perfect power. You do not see why Love is known to you now as manifestly, self-evidently almighty, determining everything after the counsel of its own will, power which cannot be thwarted, cannot be halted, cannot be opposed. Its self-manifestation came not in terms of power, but of gentleness and peace, and surely you see just as much as ever in the world about that seems Love's effective contradiction and nullification. For all that, not knowing how you know, yet you know that all power resides with Love, that Love has its perfect work, perfectly pursues its way and fulfills its will, absolutely orders the world about you—and there you rest. Not to rest there were to dishonor that Love. So you rest there, you cannot help but rest there—for yourself and for your loved ones. Sickness and the imminence of death cannot break your peace; sickness and death are in Love's hands. The grievous ills of society, the strife of classes, the selfishness of human hearts make you sad, but cannot make you question Love. To that Love, as you have seen it and know it, these are not problems, they are incidents—incidents in God's long, thorough school of love. The war might appall and oppress—with our finite vision it must; but it could not negative Love. If Love must lead the Son of God to Calvary, and through His Calvary found its supreme opportunity, may it not lead humanity to its Calvary—and in the fruits of that Calvary be justified as Love?

Yes, having caught the vision of Love you know that Love is vaster—ininitely vaster—than the war, deeper than human suffering, more real than sin. And right through the war and its horror and wickedness you rest

in that; and spite of sorrow and heart-ache and tragedy and lowering disaster, are at peace—peace that the world cannot give, and that the world cannot destroy.

Even your own sinfulness—of which you must often be made conscious by this holy Love—cannot disturb that peace. For one marvellous part of the marvellous knowledge newly come to you is that Love with its perfect power possesses you, possesses you wholly, to do with you just what Love will. And when those things within you that are contrary to perfect Love uplift their heads—as every now and again one does—you can simply and naturally and with perfect peace turn to Love and say: “Love, I belong to Thee, Thou possessest me; take care of this within me that is not of Thee”; and you give it no further thought. To give it further thought would be to distrust and so to dishonor that Love, to deny its absolute sufficiency for you; and there is now for you one terrible, deadly, utterly awful sin above all others—that is, not to trust, not to respond to, not to be yielded and wholly belong to, that Love.

That that Love—the Love that is infinite God—possesses you and you belong to it, that you possess infinite Love and it belongs to you—how incomparably divine a truth is that, to know every moment, to carry around with you into this work-a-day world, cleansing and exalting every instant of living, making life itself divine; filling it with quiet joy, with richest meaning, with unspeakable hope and confidence and peace! I want to speak of one special way in which this “peace of God” came to me. You know the pain that pierces through one’s joy in looking at a scene of loveliness in nature, or upon a rarely beautiful face or a supreme work of art, or in listening to heavenly music. For a long time this pain had found expression with me—when the deeps of my soul were stirred by beauty—in the prayer, “God make me one with

that beauty, all of me; all of me, one with that beauty!" Do you know, after Love was revealed to me and took possession of me I never felt that pain again; and amidst all the ravishing beauty of these wonderful mountains that thrill my soul newly every day I find myself saying: "I thank Thee; I thank Thee, O Love, Thou hast made me one with thy beauty." And in every scene of beauty my eyes rest upon I see Love—the Love I know, the Love that has taken possession of my being—pulsating, thrilling, winging in waves of radiant glory from the gorgeous sunset, or the distant purple mountains, or the quivering aspen trees, or the far-spreading misty plains, to my heart and to the hearts of all who will see, and I am one with it all, and there is no pain but peace.

I pray two prayers now, and only two; the first, "God, forgive me," when I am aware, as I constantly have to be, how far I am from what Love is; the second, "Love, be Thou God, be Thou very God, in my life and in the world." And this I pray when I feel how the world waits and suffers for the revealing of Love, for the manifestation of Love's power, for the knowing of Love as the ultimate Real, as the Infinite, as God. And having seen Love as Love is and Love's almightiness, I know that in its own time and way it is to work mighty transformations in the hearts of men, in the social fabric, in the natural order, by virtue of its power in holy personalities. And when I pray this second prayer, I mean the furthering of all that, Love's blessed glorious work and power, in and through my life and all lives.

Only Love itself can do this work. He does it through us when we rest, rest absolutely, in Him. Strenuousness is of no avail; restless eager activity and striving to accomplish does not one thing. Toil that is not largely prayer and wholly prayer-inspired only hinders the coming of the Kingdom, creates only piles of debris where should be

rising the lovely graceful columns of Love's Temple—the Kingdom and Temple wrought of the hearts of men. This is the “quietism” of all the great mystics, of whom Miguel de Molinos, the Spaniard, was one. He especially is often charged with teaching a do-nothing doctrine. How utterly unlike his real teaching: “Do nothing but what God does through you!”

When God would work His works through us He can do it not at all without our wills, but only with the completest, most dynamic co-operation of our wills. That comes by waiting long—waiting long—through severest testing of our faith, upon Him, and doing that and only that which He moves us to do.

And how far Molinos' own life was from do-nothingness! He all but reformed the Church of Rome from within. The heart and core of his teaching is in these words: “Why, thinkest thou, do an infinite number of souls hinder the abundant current of the divine gifts? It is only because they would be doing something and have a desire to be great.” Does the world need anything else but “the abundant current of the divine gifts”—the out-poured, all-o’ertopping flood of Love, and Love’s power working Love’s work in all our lives and through all our lives over all the world? And what prevents that is the restless striving of our wills to do, to accomplish, the craving of our hearts for note, recognition, distinction, achievement, instead of resting our wills and quelling all their striving in the knowing and loving of Love, and humbling our hearts in the beauty and perfectness and all-sufficiency of Love’s all-embracing purpose and almighty power. When the will rests quietly there, when the heart bows lowly there, then almighty Love can work—work as He ever waits to work through the poised, reposeful, waiting will, through the lowly, humble, unselfed heart.

This will that is absolutely poised and balanced, able

to receive impulsions from the slightest motions of the Divine Will, comes only with the death of desire. The natural man will say at once, I don't want to desire to die. What were there to live for, where were any motive for going on and doing, even for thinking or existing, if desire has departed from life? Those were precisely the things I said to myself and keenly felt when I passed through the dying of desire.

Right here lies the great difference and measureless superiority of the Christian religion to the other great mystical religions. For the Buddhist, the death of desire means the final disappearance of the individual will in will-less, motive-less, purpose-less Being—Nirvana. For the Hindu Contemplative, it means complete withdrawal and separation from the finite, the mundane, the submerging of all personal relations in complete identification with the Absolute. The miracle of the Christian way is that it preserves, completes and fulfills the individual will in richest human relationships, with the putting off of self—of limited and personal desires and motives, and the putting on of Christ—the universal, world-embracing motive. The dying of desire is this universalizing of the will—escape from self, identification with the will of Christ; and “if the Son shall make you free, ye shall be free indeed.” And the death of desire, though at first it may appall, means not at all the removal of motive from life, nor the paralysis of will, nor the absence of life's satisfactions. It means the mightiest motive possible—the motive of universal love; it means the completest possible activity of the will—working together with God; it means the one and only achievement that satisfies the soul—deep, true, redemptive relations with as many human souls as one can touch.

All Christian mystics tell us we have attained in the life of the spirit only when we love God not for what He

does for us, not for the ineffable promise there is for us in His love, but simply and wholly for what He is. I never understood this, nor saw how it was possible until Love stood self-revealed before the eye of my soul. Then I saw that Love is so altogether lovely, is of such infinite worth, so utterly to be desired, just because it is what it is, that the soul that sees it forthwith flows out towards it—it could not do other; it cannot help but love what it sees; with all your being you are in love with Love. That is what the saints mean, saying we must come to the point of loving God solely for what He is. It is profoundly true. It is this also that Jesus means in the words: "Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." These words are the great foundation and justification of Christian mysticism.

I wonder whether what I have said of infinite and perfect Love self-revealed to the soul at all makes plain the truth that it all depends on and flows from the understanding of God that has come through the Incarnation—God, the Father, Son and Holy Ghost, the Holy Trinity of Love.

The Spirit that was Jesus is the source and ground of Being; that is, Love itself is the Absolute and Infinite—which is what we mean by "God, the Father." But this love is not absolute in the sense of being unrelated and remote; it is being daily manifested and fulfilled in the facts and laws and processes of the actual world; the creation is Love's self-expression; the creation is Love in operation—that is what "God, the Son," the "Eternal Word," incarnate in Jesus, means. This Love in operation finds its supreme opportunity and medium of expression in the hearts of men; human beings are made to be Love's temple; and when a human life comes to its true being it has perceived and knows Absolute Love, is pos-

sessed by that Love in complete surrender, and that Love makes him one Body with all who own that Love in the following of Christ, and a debtor to all whom that Love loves in a debt beyond anything he can ever repay—this is God, the Holy Ghost.

I am sure you will have said to yourself, What a wonderful, what a surpassing life must that life be to which Divine Love has been revealed—meaning the character not only of that life's inward consciousness, but of its outward fruits. My only answer can be, That shall be as Love wills. Love wills, we know, that love shall be made manifest and become mighty in utmost degree over all the world to all ages for our entire humanity. Into that perfect purpose the one to whom the superlative revelation has been granted is by that revelation fitted, while always the outworking of that purpose as it may affect his life and its fruits are beyond his knowing.

What it means for the inward life I know—perfect peace. For the outward life I know it means that in Love's time and way Love shall be mightily revealed through that life. But I conceive that Love's time and way for that mighty revealing may perfectly well be in some future existence, for which all this experience is preparation—and with that, if that be Love's plan, I am most content.

Always faithfully yours,

H.

Religious Education

REV. G. ASHTON OLDHAM

TRUE education—by whatever name it is called—has but a single aim, viz., the development of the individual in right relation to his environment. Secular education deals with only part of this environment—nature and man. It therefore needs to be supplemented by the development of right relations with that other part of every soul's environment which we call God.

Religious education aims at training in righteousness. But that, after all, is nothing other than old-fashioned and common "rightness," which comprehends right relations with man and right relations with God. Thus understood religious education is the only complete education, the only education which aims at developing the whole nature in correspondence to the whole environment.

Our public schools are unable to deal adequately, if at all, with the child's relation to God. Whether this is a good or bad thing is of no concern just now. The chances are that in this country it never will be changed; and even if it should be, we must deal with the present situation as it is. The public schools do not teach religion, and therefore if our children's education is to be complete some agency must. This is both the manifest duty and opportunity of the Church. Both for its own well-being and for the welfare of the state and, indeed, our whole present day civilization and culture, the Church must betake itself earnestly to this task. It is its most important and imperative duty.

Secular education alone is and always has been a failure, due in large measure to its limited aim and scope. Of this we have abundant instances—ancient and modern. The Spartans of old were trained only in their duties to the state, and Sparta became a despotic socialism. Edu-

cation for the Athenians included the arts of music and literature as well as patriotism, but because it omitted the appeal to the conscience, which only religion can supply, the Athenians became a nation of refined liars, so that "the liars of Athens" became a familiar proverb.

The striking modern illustration is, of course, Germany. Here was a nation the most highly trained in science, art and industry, and yet because religiously it had substituted the valor of Valhalla for the meekness of the Nazarene it produced a civilization without a soul and became a menace to mankind. It was the Duke of Wellington who once said: "Education without religion will surround us with clever devils," and few will deny that the Germans were clever or that many of their deeds and aims were devilish.

Of course, these are not the only instances, but they are the most striking and they serve to illustrate the truth that so-called "secular education" alone is woefully inadequate, if not positively dangerous. The field of knowledge is now so wide and modern man is in possession of such gigantic forces that unless these are controlled and directed by religious and moral sanctions all our vast knowledge may prove a curse rather than a blessing. Just at present the world is hovering on the edge of a volcano. It is not yet apparent whether our modern knowledge will usher in the new Jerusalem, or whether it will result in the annihilation of the civilization and culture which is the product of the centuries. Great powers can only safely be entrusted to good men. Consequently, the greater our advance in knowledge, the more thorough our secular education, the greater is the need of religious education.

Benjamin Kidd has well said: "Physics, with chemistry helping, gave us the submarine assassin; chemistry, murderous gases, and biology furnished germs to poison man

and beast . . . yet these things, devilish as the uses to which they were put, were not in themselves necessarily evil; the anthrax germ might have been used as are anti-toxin; the murderous gases to destroy vermin, and the submarine even to transport missionaries." Increased knowledge and enlarged powers can only be to our advantage, or even our safety, if along with them goes greater moral and spiritual development. Man must increase not only in wisdom, but also "in favor with God and man."

Let us now turn for a few moments to our own country. Is all well here? It needs no pessimist, but only one with eyes open to see the danger clouds on the horizon. Selfishness, materialism, profiteering, slacking, anarchy in high circles as in low, and a general laxness in conduct and morals are evident on every hand. Although much of this is an inevitable reaction from our state of moral and spiritual exaltation of a few years ago, and while it is serious, it is, nevertheless, in large measure but a temporary moral lapse. On the other hand, we shall not be able to tread the upward path of return without some effort. This moral lapse has a deeper cause than mere reaction, and if it is to be overcome we must betake ourselves seriously and energetically to the task.

The fact is that America is by no means completely a Christian nation. Originally it was, and technically perhaps it still is; but as respects the actions and attitudes of its members today it can more accurately be defined as pagan. For the essence of paganism is not the worshiping of other gods, but the living for this world only. Is not that what vast multitudes in this country are doing today? The reason for this is perfectly evident when we consider the religious situation as shown by official statistics. There we find that five and one-half millions of our people are still illiterate. Twenty-eight and one-half

millions under 25 years of age have no relation whatever to any Sunday School or Church. Fifty-eight millions altogether are absolutely untouched by the Christian Church. In other words, less than fifty per cent of our population is even nominally Christian, and in some of our western states—Oklahoma, for example—fully eighty per cent is untouched by any religious association. To judge by numbers then, America is pagan, and unless the present trend is checked and reversed it will not be long before pagan ideals predominate.

Indeed, pagan ideals already dominate a large section of our country and a goodly portion of our best educated and most cultured people. One particular phase of this—the absence of the restraints of a previous generation in the amusements of the young today—has been discussed in several recent issues of the *Atlantic Monthly*. In last August's number, Mrs. Katherine Fullerton Gerould put her finger unerringly upon the root cause. After allowing for various causes such as the war, the automobile, carelessness of fathers and mothers, she goes on to say truly: "The abandonment of religion is probably most responsible of all, since it bears a casual relation to most of these other facts. When we had religion, we may have been vulgar, but our vulgarity was not so vital. The type of religion by which we were for the most part influenced in America did not necessarily give us manners, but it did necessarily give us morals. It called certain things sins; it stuck to the Ten Commandments. It forbade exploitation of the senses. Perhaps it forbade too much. That is not for me to say. By objecting to all music, to all dancing, to all plays, to most fiction, to a hundred forms of art and beauty, it brought about—you may believe—an inevitable and legitimate revolt. No one, I have heard it said, is gayer than the Quaker turned 'worldly.' But the fact remains that when, as a social group, we

threw over religion, we threw over—probably without meaning to—most of our every-day moral sanctions.

“Many of my friends are not religious at all, although they are moral. But they were nearly all brought up in strict religious forms; and while their brains have discarded dogma, their characters have none the less been moulded by a fairly firm Christian ethic. Whether they will be able to pass that ethic on to their children, without the dogma, remains, most interestingly, to be seen. At present what they cling to most, I find, is the recognized social code, which itself was built up largely by the Christian ethic. But social conditions in a modern democracy change so rapidly that a code with no eternal sanction is a weak reed to lean upon. We are enduring more and more in America the influence of people who have broken deliberately or violently with any religious law; and you cannot knock away the props and still keep the structure. You cannot make the Ten Commandments potent by mere dwelling on their inherent felicity. If there is no divine command back of them they lose all power over the man who finds it more satisfactory to break them. . . . For better or worse, our western civilization has been built up on the Christian religion; and if the Christian religion decays many accidents will happen that will puzzle the politicians.”

All of these “signs of the times” warrant serious reflection, and should result in energetic action. The difficulties admittedly are great, but so is the opportunity. What should be our plan of action? How and where shall we begin? After the battle of Sedan, when the great German General Von Moltke was riding in triumph to Paris, he is reported to have said: “It is the Prussian schoolmaster who should be given the credit for this.” Wellington has also told us that the Battle of Waterloo was won on the fields of Eton and Rugby. The recent war was, on Ger-

many's part, the result of a comprehensive plan of education carried out with typical German thoroughness, and, similarly, the splendid victories and the crusader spirit of our American soldiers was the result of their training in American ideals of liberty in the public schools, and Christian ideals of service and sacrifice in the Sunday Schools and Churches of the land. Not a church or mission chapel but had its honor roll, and scarce one which has not some blue stars turned to gold.

Another striking example of the fruits of education is to be found in the Far East. Not many years ago a writer produced a book entitled "The Unchanging East," but the ink was scarcely dry before his entire thesis was disproved. Within the past two decades changes have come over India, Egypt, China, and notably Japan, such as have taken centuries in the west. Says Mr. Benjamin Kidd, in "The Science of Power": "Within the space of less than two generations, Japan has passed through the whole interval which separates feudalism from modern conditions. In this space of time a change in general habits, in social and mental outlook, and in national consciousness was accomplished as by the wand of a conjuror."

How have all these vast changes been accomplished? Simply by education. Without doubt, education is the greatest power in shaping national life, and upon the kind of education we give depends the nature and quality of national character. Professor Norman E. Richardson says: "The objects of these Prussian and Japanese educators have not been ideal from the Christian point of view. But the methods which they have devised to accomplish their ends awaken our profound respect. If the educators of America should agree to use similar means, in less than two generations they could permeate our nation with the pure religion of the Son of God as effectively as

Germany became permeated with militarism or Japan with the scientific spirit."

But where shall we begin? The answer again is clear. Little can be done with the older folk. It is difficult for the leopard to change his spots. We must begin with the young.

The future is with the young, and what multitudes they are! The first draft disclosed about twelve million young men in this country, and the second draft many more. These are the men who are to become leaders in business and the professions and rulers in our Government within a short time. They are the ones who will shape our future institutions. Below them are many millions of boys and girls growing up to take their places, and it is not too much to say that the activities of these young persons will shape our institutions and direct the destinies of this land for possibly centuries to come. How heavy then our responsibility and how equally great our opportunity!

Somehow we must see to it that these young persons grow not only in stature and wisdom, but in favor with God and man. They must not only have every facility for developing splendid bodies and alert and well-stored minds, but they must also learn how to use these bodies and minds for the welfare of their fellowmen and the glory of God. Nothing less than this will suffice.

Moreover, we must begin with the very young. Educators assert that the first seven or eight years of a child's life determine whether he is to be religious or not. And if a child passes the age of adolescence—about twelve—without having been touched by religion, the chances are against his ever being influenced by it. It would seem clear, then, that the Church's chief task is really with the little ones who received so much of our Lord's atten-

tion and whom He commanded should be allowed to come to Him.

If for a decade or a generation the Church, if it cannot perform both tasks, were to neglect or even abandon much of its work for adults and address itself with all its powers and resources to training the coming generation, both the Church and the world would profit in the end. Here is the greatest missionary field in the world, and it is already ripe unto the harvest. Others see this, if we do not, and are already taking advantage of it. The Socialist schools, the "Red" Sunday Schools, the schools of every cult and ism are striking evidences of the wisdom of many of their adherents. Can the Church of God do less? Here is the place for Christian laymen to expend their millions if they would secure the largest possible returns, and here is the place for the Church to expend her time, her energy and her prayers if she would reap an abundant harvest.

The story is told of an old Roman General who lay dying. He loved Rome and had labored and fought for her all his life long. Now he was perplexed as to her future. Then his colleagues endeavor to console him. They say: "We are brave; we love Rome; we will defend Rome." But the old man seeing that their time too is short remains unconsoled. Then come his warriors who say likewise: "We are brave; we love Rome; we will defend Rome." Again he tells them that they too are mortal and that ere long their day will cease. Then come the young men and repeat the same words. But still he is oppressed with the thought of the mortality of man and derives little consolation or hope. Then comes a band of the youth of the city, saying: "We are brave; we love Rome; we will defend Rome." More hopeful now he deigns to smile and commend them, but still he cannot get out of his mind the thought of their departure, and wonders what will happen to his beloved Rome then. At last

comes a group of little children from the streets of the city—children who have caught the patriotic spirit of their elders and who voice their sentiments in their own words: “We are brave; we love Rome; we will defend Rome” they cry; and at that exhibition of the eternal childhood of the race tears of joy start from the old man’s eyes, and with a shout of relief and confidence he cries: “Rome is safe; I go in peace.”

The Gift of Ghostly Strength

REV FRANK H. HALLOCK

THE last of the Gifts of which we have to think stands in some such relation to all the others that a man’s spine stands to his physical being. Strength is needed for the development of Wisdom and Understanding, Knowledge and Counsel cannot reach perfection apart from it; without Strength Holy Fear becomes mere timidity and cowardice, earthly fear; Piety without Strength degenerates into emotion, weakness. To sustain the other Gifts which belong to the will—Holy Fear and Piety, Strength is vitally necessary for it gives them character, courage, endurance. It is this Strength that we ask when we pray that we may have “grace and power faithfully to fulfill” those things which, by the enlightenment of our minds, we “perceive and know” as the things which we “ought to do.”¹

“By ghostly strength we are morally courageous and persevere in grace and self-discipline.”² “The spirit of Ghostly Strength makes us strong to overcome the evil within, resist temptation, and bravely witness for Christ.”³

¹Collect First Epiphany.

²Dr. F. J. Hall, *Theological Outlines*, Vol. 3, p. 60.

³Bp. Grafton, *A Catholic Atlas*, p. 113.

"It gives us courage to undertake great things for God, and to carry them through, and to suffer for Him."⁴ It may be called *par excellence* the Gift of Confirmation; multitudes lack the natural mental endowment upon which the Holy Spirit may operate supernaturally, many are given few opportunities for the development of some of the Gifts, but Ghostly Strength is needed in the daily life of everyone.

We need to realize the power of God the Holy Ghost more than we do ordinarily, as God He is almighty, able to do all things, as He is given us we are endowed with power to do all things that are required of us in the moral and spiritual spheres, just as Samson was endowed with a superhuman physical strength when "the Spirit of the Lord came upon him." "Greater is He that is in us than he that is in the world"⁵; the certainty of this Presence, the conviction of this Strength that has been imparted to us enables us to say with St. Paul, "I can do all things through Christ which strengtheneth me."⁶ This Strength supernaturally endows the Cardinal Virtue of Fortitude and enables us to resist all temptations to the Deadly Sin of Sloth, physical, mental, moral, spiritual. Fortitude only enables a man to do and to endure up to the capacity of his own power; Ghostly Strength moves us to the "heroic" acts and sufferings of the true "superman." But the Holy Spirit does not compel us, He acts in conjunction with our will, He makes us strong when we look to Him for needed strength, just as He strengthened the Apostles at Pentecost.

In our Lord there was never a sign of weakness, the Divine Gift enabled Him to triumph in the wilderness, to put aside the suggestion of the flesh when it caused Him

⁴Rev. W. H. Hutchings, *Person and Work of the Holy Ghost*, p. 244. Dionysius the Carthusian says: "Fortitudo est habitus supernaturalis atque infusus, secundum principia fidei divinaeque legis agens et patiens."

⁵I St. John 4:4.

⁶Phil. 4:13.

to shrink from the cup, to bear the agony of the Cross. But deeper than this was the inward strength which enabled Him to bear up in a world where sin was prevalent on all sides and never lose the vision of victory over its power. Actively the fruits of this Gift appear in the splendid daring of the Lion of the tribe of Judah, in His "self-assertion"—"I and the Father are one," "Before Abraham was I am;" in His replacement of the established customs and traditions—the Sabbath, divorce—by the teachings which were in accord with the eternal purpose of God. In pictures of our Lord, in hymns, in devotional writings, His strength often falls in the background, and we do not grasp the paradoxical combination of the Strength of His Manhood with the tenderness that we ordinarily associate with the feminine.

In the Church the Spirit of Strength has operated primarily in the production of "the noble army of Martyrs;" it made them invincible in the face of tortures of which we can hardly bear to read, its fruits appear in the lives of SS. Ignatius, Polycarp, Cyprian, Lawrence, etc., in the stories of the Jesuit activities in our land as we read them in Parkman's history.

It is not extinct in our age, for we have martyrs in deed as well as in will in the mission field, to say nothing of those who in our parish Churches at home suffer daily things which are, perhaps, harder to bear than physical torture or death would be. All these win their victories in the power of Ghostly Strength. It may be that the martyr spirit has not gone from us as we sometimes think; some years ago a work of fiction told of a party of French travellers crossing the desert, set upon and overpowered by a company of Mahommetan fanatics, and given the old Moslem choice of apostasy or death. They were in no wise remarkable for their religious zeal, just a group of ordinary men travelling in a dangerous place whither

their occupation had brought them; but, one after another, as he was given the chance to decide, replied "Je suis chrétien; j'y reste." True, this was only a story, but it is not hard for us to conceive it as a reality. What would you do if the same choice were offered you?

Then the Church has in every age needed the Spirit of Ghostly Strength to enable it to continue in missionary effort when the rewards seemed so wholly out of proportion to the expenditure; but this Spirit gives it fortitude to persevere until "the kingdom of the world is become the kingdom of our Lord, and of His Christ: and He shall reign for ever and ever." It is incessantly needed also in the struggle to preserve the Church's faith and morals, "once delivered to the saints," and handed down as a sacred deposit which every age is called upon to guard and to pass unchanged, save by legitimate development which comes of use and thought, to the next. Remember that the contemptuous sarcasm of the apostate Julian was as dangerous to the Church as the violence of Galerius, and that incalculable harm is done the Church today by the light-speaking disregard which we, her children and defenders, lack the courage begotten of Ghostly Strength to resist.

In relation to ourselves this Gift operates in a two-fold direction: actively, so that we may do the things that we are called upon to do, and passively, so that we may bear the things we are called upon to endure,—perhaps there is even greater need of the latter. There is no time when we do not need this Strength, but let us think of some occasions when the need is especially apparent.

1. In temptation; the devil with all his cunning and knowledge of human nature (other Gifts have taught us not to underestimate his power) is foredoomed to failure when we face him in the Strength of the Holy Spirit. When

⁷Rev. XI:15.

our enemy is directing his utmost power against us we hear the words which strengthened St. Paul and brought comfort to poor John Bunyan in his struggles, "My grace is sufficient for thee."⁸ In the midst of the fiery furnace of temptation there is One who walks with us, even as He walked with Shadrach, Meshach and Abednego, and gives us Strength to endure and to resist. Our victory is inevitable, for "They that be with us are more than they that be with them"⁹ and we are "strengthened with might by His Spirit in the inner man."¹⁰ We may enter the combat daily confident of this victory, for "There hath no temptation overtaken you but such as is common to man."¹¹ Temptations serve their purpose in God's economy as they make us more sensible of our weakness and of our need of Ghostly Strength.

2. In afflictions of every sort this Gift enables us to bear uncomplainingly whatever comes with confidence and patience such as Job possessed, "Though He slay me yet will I trust Him." Convinced with St. Teresa "that all is right that seems most wrong if it be His dear will." How often does one find this Strength among the most sorely afflicted! And without it how hard life with its almost inevitable trials becomes!

3. In self-discipline, fasting, almsgiving, whatever form it may take, how should we persevere without this Strength? And persevere we must, for we can never look forward to a time here when self-discipline will not be necessary. "He that putteth his hand to the plow and looketh back is not fit for the kingdom of heaven."¹² How many wives has Lot in our present-day churches, monuments, spiritually inanimate, of failure to persevere? They have forgotten that there can be no end here of the warfare unto which they were called, no time when the armor of discipline may safely be laid aside, that he only

⁸2 Cor. 12:9.⁹2 Kings 6:17.¹⁰Eph. 3:16.¹¹1 Cor. 10:13.¹²St. Lk. 9:62.

"that shall endure to the end shall be saved."¹⁸ In these days of spiritual softness, due to the disregard of the means whereby we keep our nature and bring it into subjection, there is much need of preaching the Spirit of Ghostly Strength.

4. For perseverance, just to go on from day to day, when all the established devotions become tiresome, monotonous, in short, an utter bore, and in our state of "dryness" we find no sweetness or freshening of spiritual life in our approaches to our Lord. When He seems to have withdrawn Himself and our efforts to communicate with Him are as fruitless as an attempt to use a telephone when the line is "dead," we speak into the receiver but no voice answers. Our apparent failure causes us to lapse, all too often, into a spiritual slovenliness, to hate the effort of the will needed for devotion, to become mechanical, indifferent and negligent. When we pass through what St. John of the Cross calls "the obscure night," "the dark night of the soul," what Fr. Baker terms the "great desolation;" then, if ever, we need Strength to keep us from surrender to the enemy, to enable this state to bear its fruits in a purification of love which expels all that is unworthy and self-seeking and makes us love God for Himself, not for His rewards, temporal or spiritual. One finds a certain confusion, a perplexity, a bewilderment, among those who should know better; many who do not seek temporal rewards from their service of God, who are altogether too well taught for that, are yet deeply aggrieved, feel oftentimes as though they had been deprived of something to which they were justly entitled, when there is no sensible Presence of God as they make their devotions. While they should be brought to a better understanding ultimately, they will need meanwhile the Spirit of Strength that they may persevere until they

¹⁸St. Mt. 24:13.

learn that He has only withdrawn the consciousness of His Presence for a time that their faith may be tested, and that they may have the greater joy in finding Him again, "closer than breathing, nearer than hands and feet."

5. In witness bearing. "Marvel not, my brethren, if the world hate you,"¹⁴ there is abundant material for wholesome self-examination in these words, remembering what St. James has said, that "whosoever would be a friend of the world maketh himself an enemy of God."¹⁵ Is there any reason why the world should hate us? It would if we were faithful in bearing witness for our Church, its faith, its moral message, just as it hated the early Christians for their faithfulness in choosing a "more excellent way" and by their example shaming those amongst whom they lived. Has the world ever brought the weapon of accusation against us as it did against our Lord when it called Him "gluttonous and a wine bibber,"¹⁶ against Him "who endured grief, suffering wrongfully?"¹⁷ Think of the charges of unchastity, disloyalty, false witness which it brought against St. Athanasius for thirty long years. In more recent times think of Dr. Neale, of Dr. Pusey as he bore so long the charge of treason to his Church, of the innumerable company of whom the world was not worthy and against whom it has used one of its favorite weapons, while they committed their cause to God, seeking no justification in the eyes of men and awaiting His vindication. These souls who have borne their witness faithfully bear wounds which will be their everlasting glory in heaven. Ghostly Strength enables us, too, to bear our witness as we follow the way which Wisdom and Counsel point out, the way which is opposed to compromises that we excuse on the ground of expediency. We

¹⁴I St. John 3:13, cf. St. Mt. 24:9.

¹⁵St. Jas. 4:4.

¹⁶St. Mt. XI:19.

¹⁷I St. Peter 2:19.

are weak naturally and the way of compromise is easy, but remember what changes were wrought in the lives of the Apostles when the Holy Spirit came upon them. The day will never come until this world passes away in which a constant supply of recruits will not be needed to fill up the ranks of the "noble army of martyrs" and maintain the record of their victories in the past. Most of us in our witness bearing would be martyrs of the commonplace, but our martyrdom is no less real, no less necessary, than that of those who suffered persecution, torture, death, for the Faith in the days that are gone by.

Letters From a Layman, IV.

DEAR FATHER J—

. . . The trouble goes back to the dearth of education, and this implies the failure of the Church to make teaching a standard practice in every parish. If one of those "surveys" should be made, how large a multitude of priests would the totals show as preaching their people the Prayer Book?

What started me thinking about this was a Boston churchwoman telling me last Sunday that the difference between the Catholic "party" and the "rest" of the Church lies in the confession. The "rest" of the Church, she pointed out, does not believe in, nor practice, nor permit confession, nor its scarlet sister absolution.

"Have you ever heard the long exhortation," in which those whose consciences trouble them are urged to open their grief to the priest?" She admitted that she had not.

We had to produce a Prayer Book from the library, and show her the passages before she could be convinced. I felt when it was over that the Prayer Book will never be the same to her again, but she had to admit that the word

"absolution" was actually there. "It had never occurred to me that way" she murmured.

I do not question that this lady was taught the catechism, any more than I doubt that the Rev. Percy Grant's foundling baby will also be taught it, but it seems to me that the catechism is not the whole Prayer Book. It is only a part, an essential one, of course, but as it stands, rough and stony going for the young knees that have to climb it without a guide who will point out to them what the scenery and the historic spots mean. I should like to know what the boys and girls really think about it, inside their silent little heads. And then, is anything more done about it for them after baptism and confirmation? Or once they have passed their examinations, are the pupils supposed to have been automatically promoted into a grade where all things are clear, where no questions need be asked or answered, and the department of education has become a closed door?

Does this promotion also close the Prayer Book for good? Is anything else left that will interest people in the practices of the church in America and the world outside? Do other professions stop like this and learn nothing beyond the rudiments which gave them their diplomas? Or can it be that the Prayer Book is not worth the trouble of teaching—that it is merely a prompt book for Sunday performances?

I did not ask the Boston lady who her rector is. I preferred to let him rest in peace, but the fact remains from the evidence that he has not told her where the confession and the absolution in the Communion office came from, and that they read identically the same today—except for the spelling—as they did in the year of Our Lord 1549, in the First Prayer Book of Edward the Sixth, in which the Lord's Supper and the Communion is "Commonly called the Masse." How many priests know of, and have

in their libraries, the Everyman's Edition of this prayer book, in the facsimile spelling? Has the Rev. Dr. Parks told his congregation that even the Encyclopedia Britannica contains an article on the Prayer Book? This article states that each revision of the Prayer Book from the first to ours has been in the direction of the Catholic faith and practice, but aside from this it is very good reading.

The story of the Communion Service—"Commonly called the Masse"—reflected against the whole history of the Church's liturgy from the times of the Apostles is a document also disturbing to Puritans, but full of interest to churchmen. The reason why our American liturgy differs from the Anglican rite, and is more ancient than either the Anglican or the Roman canons, is equally annoying, for it brings into the picture the sturdy figure of Bishop Seabury, of the free and independent commonwealth of Connecticut, knocking in vain before the gates of Canterbury, and at last kneeling before the Scottish bishops to receive at their hands the apostolic succession for America: a dramatic as well as an historic event, and 100 per cent Catholic!

Then the saints whose days the Church orders us to observe in the Kalendar of the Prayer Book—and the whole tapestry of the Church in England, and of its heroes—this is a human interest chronicle worth unrolling under the parish house lamps on winter nights, and a great opportunity for a priest or layman who has a gift for story telling. Indeed, the tale would make a moving picture of absorbing interest, although, alas, again a Catholic one.

Is anything of this sort done as a recognized part of church practice? I am seeking information as a layman who has found a wealth of interest for his simple mind and soul in such reading and study, and wonders in a childlike way why others should not share in the feast also. But it may be wrong and "dangerous" to think of

seeking the truth by teaching the people the Prayer Book and its story. The history of the Catholic church is wrapped around and woven into the fabric of the Prayer Book, and is bound up with it; and there are so many other things to think and talk about, from preaching in Methodist meeting houses to reading the scriptures in Jewish synagogues! All these are strictly up to date and readable, and I fear I am a back number. But I know a priest in a small and uneventful parish overtopped by waterfront factories who is doing these things which I am asking about. He has organized a parish house school, and his pupils, large and small, are for the most part only eighth graders in mental training. Yet at the 7 a. m. mass on Christmas morning A. D. 1920, 257 communicants knelt before the altar lights. What I want to know is whether or not this priest is wasting his time?

—N.

BOOK REVIEWS

The Gospels as Historical Documents: Part III, The Fourth Gospel. By Vincent Henry Stanton, D.D. Cambridge: University Press, 1920, pp. x+293.

Johannine Writings (Liverpool Diocesan Board of Divinity Publications, xix). By A. Nairne. London and New York: Longmans, 1918, pp. 114; paper.

Part I of Stanton's work appeared in 1903; Part II in 1909. It has been a long wait for Part III, but one which was worth while: the book is sufficient compensation for the delay.

Stanton's purpose in this volume is to ascertain whether the Fourth Gospel has or has not "a right to be treated as an independent historical witness alongside of the Synoptic Gospels, having drawbacks indeed in this character as they have, though largely different ones, but whose testimony cannot any more than theirs be disregarded." His conclusion affirms this right. As readers of Part I (p. 238) may have divined, St. John the Apostle, if he be not the *author* of the Fourth Gospel, is at least its

authority: "it may be that in our Fourth Gospel we have the teaching of St. John turned to account by the thought and labor of another mind, possibly one of larger grasp."

This younger man, "disciple" of the Apostle, was more than an amanuensis or stenographer, for he wrote the "First Epistle" of John. This was produced somewhat earlier than the Gospel, and "in the name of a group" (Part III, p. 83). "John the Presbyter" had nothing to do with either writing, though he may possibly be "the Elder" of Epp. II and III (p. 108).

Stanton does not recognize the various strata of authorship or of editorial reworking which Wendt and others have discovered in the Gospel. Its structure is, indeed, "somewhat looser than was commonly supposed before the analytical critics urged their views * * * but * * * in the main (*i.e.*, excepting the Appendix) the features of the Gospel are most consistent with the view that herein a great Christian teacher has put together what he had been accustomed to teach orally in divers parts, setting forth the whole in accordance with the grand outlines of his own conception of the Gospel" (p. 73).

The immediate source of the work was the oral tradition of a "Christian community in which it was customary not merely to repeat utterances of Christ, but to paraphrase them with a view to bringing out their meaning, and to combine fragments of His teaching which had been handed down separately, joining them together in such a way as to form longer and more continuous pieces" (p. 51). There was in this community, very likely, "one pre-eminent teacher * * * subsequently the fourth evangelist, who made it his practice to give instruction in this way, * * * who may himself have been the disciple of a revered teacher, who had done likewise, and whose reports and paraphrases of the sayings of Jesus he repeated and expanded."

The Gospel, then, is a cumulative product, the fruit of years of teaching and meditation. Its culmination is in the Prologue, which stands first, but, like most prologues and prefaces, was written, or ought logically to have been written, last. "We have the history of the evangelist's thought in inverse order. In the body of the Gospel we have matter which had accumulated during years of meditation and teaching; it contains statements of divine truth which he had inherited; it reflects Christological beliefs which he had held, modes of thought to which he had become accustomed, before he grasped the Logos-idea and applied it to the Person of Christ" (p. 178). It is noticeable that Stanton fails to give to St. Paul and his influence the place in this development which E. F. Scott, for example, has claimed.

The first part of Ch. VI, "The Fourth Gospel and the Synoptics," seems—at least to the present reviewer—not quite conclusive. Again and again the question arises, "If the author of the Fourth Gospel had the Gospel of Mark before him, why did he omit this and that—why did he not treat the writing seriously, instead of with fitful approval here, disapproval there, restatement of a sentence or two, but for the most part completely ignoring the earlier Gospel? What was his purpose—to supplement Mark, or supplant it? To correct it, or to take its place?" It appears indubitable that from time to time the fourth evangelist has the synoptic tradition in mind; but that is not quite the same as writing with the Roman Gospel unrolled across his knees.

This objection only makes the heartier our appreciation of the latter half of the chapter (p. 263ff) on "the Sayings of Jesus in Synoptics and Fourth Gospel on His Person and Mission." Indeed, here is the best part of Stanton's book. The words of Dr. Moffatt are verified:

"The day is over * * * when the Fourth Gospel and the Synoptists could be played off against each other in a series of rigid antitheses, as though the one were a matter of fact and homogeneous chronicle and the other a spiritual reading of the earlier tradition. * * * Recent criticism has revealed the operation of tendencies which exercise a creative as well as a moulding pressure upon the tradition" (*Int. Lit. N. T.*, 540).

But these tendencies, according to Stanton, go back to the Synoptic Gospels—*i.e.*, to Jesus Himself. In these sayings, *viz.*, our Lord's sayings regarding His Person and Mission, rather than in the eschatological matter, "we are brought into contact with the living consciousness of Jesus—with revelation of His thoughts concerning His Mission from the Father to the world, and of the communion which His Spirit held with the Father. If our minds are not obsessed with the notion that in the Fourth Gospel throughout we have simply deductions from, and various restatements of, a philosophical theorem by a theologian of the second or later Christian generation, these sayings will, I believe, give us a strong impression of authenticity, and the comparison of sayings in the Synoptics will help to show that it is a right one" (p. 266f). The Fourth Gospel, then, is no philosophical romance, with even the most pious of purposes; but a natural, justifiable, in fact, inevitable development—under later conditions and in a different intellectual environment from that of Palestine in the first third of the century, or of the Synoptic Gospels in the last third. It represents the development of conceptions, and of the narration of experienced facts, which were present in the Gospel from the very

first. The Fourth Gospel does not belong outside the primal stream of doctrinal development, as an alien tributary, but in its very middle.

This is far more important a matter than apostolic authorship, if anyone is inclined to regret Stanton's failure to champion the traditional view.

Nairne's little volume of lectures is not designed to contribute to the solution of critical problems, but to apply the results of criticism to present day needs. The lectures were delivered during the war, and must have meant much to all who heard them in those troublous days. They mean much still. Take, for example, this, from page 75:

"St. John no longer speaks of the Advent, the Coming. He speaks of the Lord being manifested. To St. Paul, as to his Jewish ancestors, the imaginative picture sufficed of the Lord coming as from a distant place. St. John thinks of Him as always and everywhere present, but as yet His presence is not known by all—He comes to his own and they receive Him not; and by none is it fully realized, for none are yet 'like Him.' But He shall be known, and the children shall be like Him. He shall be manifested. We shall see Him. Yet even that term 'see' is deepened to more than physical sight: we shall see Him 'as He is.'"

The work is an example of "devout criticism"—of the sort which would do no harm here in America, if only more of our clergy took the time for study which such work requires.

—FREDERICK C. GRANT.

The Dramatic Associations of the Easter Sepulchre. By Karl Young. University of Wisconsin Studies. Madison, Wis., 1920, pp. 130.

Dr. Barry, one of our most gifted students of ritual, has laid down the principle that out of love for the Blessed Sacrament there has grown, spontaneously, a whole cycle of devotions connected with it. In like manner it would appear that love for the sacred body of Jesus Christ has spontaneously given to the Catholic Church a cycle of devotions that cluster about Maundy Thursday, Good Friday and Easter Day. And these devotions have been found in Rome, the Pope himself and his Cardinal Priests officiating at them; in the rest of Italy, in England, in France, in Switzerland, in Hungary, and in Germany. The earliest traces are found in the ninth century; and by the eleventh we have M. S. S. giving full rubrics for their observance.

These devotions are the *deposito*, the *elevatio* and the *visitatio*. At the Maundy Thursday mass three hosts are consecrated, one for the mass of the day, one for the mass of the Presanctified on Good Friday, and one for the *depositio*. After the mass of the Presanctified on Good Friday the host is "deposited" or "buried" in the "Sepulchre," which is either one of the tabernacles in the church, or the relic box under the altar, or a receptacle in the sacristy, with appropriate ceremonial. This is the *depositio*, and represents the burial of Christ's Body.

On Easter morning, before Matins, the host is taken from the "Sepulchre" and placed on the High Altar of the church, with appropriate ceremonial, either privately by priest or sacristan, or publicly in the presence of a congregation. This is the *elevatio* and represents the resurrection of Christ's Body from the tomb. On this follows the *visitatio sepulchri*, or visit to the empty sepulchre, with its ceremonial, this last service generally involving a more or less dramatic representation of the two Maries to the sepulchre. Sometimes this is combined with some representation of the "harrowing of Hell"; i.e., the descent of Christ into Hades. Especially full and dramatic was this latter in the English Convent of Barking in the fourteenth century.

While this seems to have been the earliest cycle of devotions, two other cycles are noted. Thus the cross or crucifix, and in some instances the *Corpus*, detached from the crucifix, is deposited or buried in the "sepulchre" and elevated to the High Altar of the church, with appropriate ceremonial. This cycle of devotions is closely connected with the Adoration of the Cross on Good Friday. Finally, in some cases, both the host and the cross or *corpus* are deposited in the "sepulchre" on Good Friday and elevated to the High Altar of the church on Easter morning, of course with the appropriate ceremonial.

Some of these services are quite simple, and others are exceedingly elaborate. There is no uniformity, each diocese, aye, each convent, apparently having a use of its own. Nor is the logical sequence of the services always strictly observed. The author gives a large number of these devotions in the original ecclesiastical Latin, thus enabling the reader to study them for himself. And they are most interesting, breathing, as they do, the deepest love for and devotion to the Sacred Body of our Redeemer, and striving to realize His burial and His Resurrection.

It is delightful to find a layman so deeply interested in these old services as is Professor Young. He is to be congratulated on his excellent and valuable monograph, which is the fruit of careful and loving research.

F. C. H. W.

The Anglo-Catholic Congress Report. The Macmillan Co., 1920, pp. 207.

Not many years have passed since a group of Oxford professors issued a formidable work replete with the most modern theological sophistries. They labelled their work "Foundations"—a title sufficiently appellative to challenge refutation and defy the pretensions of orthodoxy. Most of us are aware of the controversies to which it immediately gave rise. "Foundations" held the field for a time, and except for one or two serious attacks, maintained its dignity and suffered little damage. It might have conquered had it not been for the military contests that robbed it of its future.

"Foundations" was a composite work left unchallenged. The Anglo-Catholic Congress Papers form a composite book, but it would be a mistake to judge them as being in any way controversial. They are merely concerned with the problem of demonstrating the nature and truth of Christianity in the modern world. The conclusion is simple—"we have the truth."

One wishes that this book had been given a title more indicative of its contents. "Outspoken Essays" would have been advantageous. As it stands it may escape notice, which would be a calamity. It contains in all twenty-seven addresses, papers and sermons, delivered, read or preached before the Congress held in London in July, 1920. No one could have made a better selection of subjects than Dr. Darwell Stone, to whom this work was entrusted. A paper on Canon Law would have added enormously to that part of the book which deals with the historic side of the Catholic position. Anglo-Catholics have resources in this field which they have never brought to light.

To Catholics this book is of immense value. One habitually thinks of the Catholic movement in terms of propaganda, not always certain of its main principles nor confident about its guiding factors. The book is in this sense a revelation and an assurance. It is not addressed to the critics, it is addressed to the world. Nor is it the last word which we shall hear from its authors.

Faith and wisdom, intelligence, devotion, scholarship and practicality are a formidable combination of virtues and graces not likely to dissolve from fear of any opposition or misunderstanding. They are the factors, the human factors, upon which the Anglo-Catholic movement ought to and does rely. The contents of this report sufficiently reverse the claim that the Catholic movement in the Anglican Communion is a "spent force," and its publication and acceptance disprove the charge, still occa-

sionally heard, that orthodoxy in these modern days is nothing more than mute arrogance.

C. W. B.

Bible Readings for Schools, Heroes and Kings. Oxford University Press.

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